

Gal. 11. 11. 12.

A
PARAPHRASE,
WITH
Critical Annotations,
ON THE
EPISTLES of St. PAUL
TO THE
Romans and Galatians.

To which is prefixed,
An ANALYTICAL Scheme of the Whole.

Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ εἰσιν ἐν τῇ αὐλῇ ταύτῃ· καὶ κενά με δεῖ ἀγαγεῖν,
καὶ τῆς φωνῆς μου ἀκούσει· καὶ γηθήσεται μία ποίμνη, ἓς ποιμήν. John x. 16.
Τὸ δὲ κέντρον τῆς θανάτου, ἡ ἁμαρτία. ἡ δὲ δυνάμις τῆς ἁμαρτίας, ὁ νόμος. Τῷ δὲ
Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 1 Cor. xv.
56, 57.

By *TIMOTHY EDWARDS*, A.M.
late Vicar of *Okehampton, Devon.*

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L O N D O N,

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MDCCLII.

3 3

PAPER ASH

Critical Annotations

EPITOMES OF THE

RECORDS OF THE

BRITISH MUSEUM



TO

THE HONOURABLE

Sir William Courtenay, Bart.

SIR,

PREVAILING custom has made it necessary to prefix the name of some GREAT PERSON to every book that is to appear in public ; and this has induced me to take the liberty of introducing into the world this posthumous work of the author under your Patronage.

Though I gladly embrace an opportunity of making my public Acknowledgment of the great and unmerited Favours received at your hands, yet it is not without Diffidence, that I attempt an address of this nice and delicate nature ; but as I write with an heart full of the highest Esteem and Gratitude, and with the strictest At-

tachment to Truth and Sincerity, I persuade myself, from your known Candour and Generosity, that it will meet with a favourable acceptance, and the kindest interpretation.

As it is usual, on such occasions, to pay a tribute to eminent Worth and Distinction, it would be inexcusable in me, should I be entirely silent, and not endeavour in some measure to discharge this obligation, who have so fair an Opportunity, and so copious a Subject: Were I to trace the Dignity of your NOBLE AND ILLUSTRIOUS FAMILY through the records of Antiquity, I could with ease evince, that none can boast a more HONOURABLE Descent, and that no name in EUROPE has been distinguished by higher Titles, both *ecclesiastical and civil*—Such high Extraction justly demands a suitable degree of Deference and Respect; but, great as it is, it is rendered still more noble, when supported by Personal merit, and Intrinsic worth; of this we must form our judgment from the constant Tenour of a person's actions and behaviour—And here I do with the greatest pleasure remark, to your truest honour, your steady and unshaken adherence to the orthodox Principles of our MOST HOLY RELIGION, and a conduct correspondent to its DIVINE precepts; and that in an age corrupted and depraved by Deism, Infidelity, and Licentiousness.

Your

DEDICATION.

Your unbiassed and inflexible attachment to our excellent Constitution in CHURCH AND STATE, and your faithful discharge of the high and weighty Trust so unanimously reposed in you by your Constituents,—
And that Munificence and Liberality, exercised not only in the encouragement and support of Public Charity, but also in the compassionate relief of the indigent and necessitous, that fall more immediately under your own observation ; as well as of the Numerous Poor that are daily fed by your Bounty, which, in my opinion, does not reflect the least honour on your Generous Hospitality—These are the ESSENTIALS, which constitute the Good and the Great man, the CHRISTIAN and the PATRIOT, render him acceptable to GOD, and justly entitle him to the love and esteem of his COUNTRY.

Nor are the Virtues and Endowments which adorn Private and Social Life, the Duties of which you so Laudably discharge, in all its several relations, less worthy our esteem and regard—This is an interesting and engaging subject, on which I could expatiate with equal Pleasure and Veracity ; but I am sensible to whom I write, and I forbear.

As you are, Sir, possessed of every Blessing, that can contribute to the Happiness of life, I have nothing more to wish you than a continuance, and enjoyment of them,
which

DEDICATION.

which I do in as sincere a manner, as Language can express, or a grateful Heart conceive.

That Health, and Length of happy days may be your own, and your excellent Lady's portion; that your hopeful Offspring may prove a Blessing, both to yourselves and to the world, and when this Scene shall change, that your Names may be written in the **BOOK OF LIFE**, is the constant Prayer of,

S I R,

Your most dutiful,

most obliged, and

obedient Servant,

MAN. BARNARD.

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T O T H E
R E A D E R.

I Undertook the publication of this Paraphrase, to fulfil the desire of the Author, and transcribed a fair copy for the press, which I did from his own manuscript, without the least alteration, after it had been revised and approved of by some men of learning and judgment.

I am too sensible, what little encouragement treatises of this nature meet with in these anti-scriptural and deistical times, and with what keenness the darts of the modern self-sufficient Freethinkers are levelled at the foundation of Christianity, with an intent of establishing Libertine principles upon the basis of natural unassisted reason, many of whom (it is to be feared) like the *Traditors* of old, are ready to deliver up the SACRED SCRIPTURES to be burnt. The rejection and dispersion of the Jews is a lasting monument of God's displeasure and obstinacy of that perverse and stiff-necked people, and a judicial blindness, the dreadful consequence of their infidelity and hardness of heart, verifying that prophetic passage in Scripture, *They have eyes and see not, &c.* And let the daring supplanters of REVELATION beware, lest the same just GOD take vengeance on them for their audacious and provoking attempts, and learn and be convinced in season, that there is no justification in his sight, and consequently no salvation, but thro' his blessed Son Jesus Christ, and an uniform obedience to his HOLY GOSPEL, as will more fully appear by the perusal of these Epistles of St. Paul.

As no wisdom is comparable to, or can stand in competition with the knowledge of the HOLY SCRIPTURES, which only can make us wise unto salvation, I would earnestly recommend a constant and diligent

P R E F A C E.

xv

ligent reading of those SACRED WRITINGS; and that the reader may not be led into any dangerous errors or mistakes, through any private misconstruction, or misunderstanding of places hard to be understood, it will be necessary to take with him the assistance of such judicious commentators, as have employed their learned pens in explaining the obscure and difficult passages—Thus instructed, men would want but little persuasion to convince them, that their true and only interest would be to contend earnestly for the FAITH *once delivered to the Saints*, and with St. Peter to say, *Lord, to whom shall we go? Thou hast the words of eternal life.* Anti-Christian principles, perhaps, never had more daring and zealous advocates, and therefore we cannot be too well armed against the cunning craftiness, and artful seducings of wicked men *who lie in wait to deceive*, and I need not say how natural it is to embrace those principles, which allow the greatest indulgence, and lay us under the least restraints, the greater care is necessary for our security, that we may be able to stand fast in the liberty wherewith Christ hath made us free. What we shall be, when the fashion of this world shall have passed away, is a matter of infinite concernment: this is our probationary state, our present behaviour will be the grand criterion; and as our faith and practice under the *evangelical dispensation* shall approve, or condemn us, so shall we be accepted, or rejected. As CHRIST is the way, and the truth, and the life, and no man can come to the FATHER but by him, such as believe in him, embrace his holy GOSPEL, and live a life answerable to the doctrine therein contained, he will shew the SALVATION of GOD; but whosoever shall obstinately deny him, and not receive his sayings, *him will he deny before his FATHER which is in Heaven*; he will be eternally rejected, and his portion will be appointed with the UNBELIEVERS.

I think myself so far obliged to do justice to the writer of the following Paraphrase as to take notice, that he was esteemed a person of great learning and sound judgment, and that he perfectly understood the original text; he had for many years made divinity his chief study, and particularly applied himself to the explanation of these Epistles, on

which

which he bestowed a great part of his time with the closest application—I am well assured, that he purposed to have gone through all St. Paul's Epistles, but did not live to complete his design, these that are now published being all that were finished.

How he has succeeded, the world must judge. As scarce any thing that has yet appeared in public, has escaped cavils and objections, it is not to be expected, that this should be exempt, but, I persuade myself, that the candid and judicious reader will find much less cause to censure than approve. I must observe, that though the author has, in some places, expressed himself in the same words, as other learned commentators have done, I cannot think this an objection of any weight, as almost unavoidable, where the sense is obvious; but it must be allowed, that he has set many points in a new light.

A P A R A-

A
PARAPHRASE,
 ON THE
EPISTLES of St. PAUL
 TO THE
Romans and Galatians.

P R E F A C E.

IN this Paraphrase on the Epistle of St. Paul to the Romans, which I have here attempted to explain, I have not interpreted the words or expressions according to the first sound of them; nor implicitly followed the expositions of commentators and critics, who have offered to explain single texts, for no explication of particular passages can be of so much importance towards the true stating the Apostle's sense, as giving in the first place a distinct view of the general design of the whole Epistle. I have therefore endeavoured to discover the true occasion of the Apostle's writing it, the main subject of it, the principal branches of which it consists, the division of these into their proper parts, and the subdivision of them likewise into their proper sections, paragraphs, and periods; and then to clear up the intricate connection of these several particulars, the seeming perplexity of the arguments, and the hidden force of these reasonings, which escape the view of common Readers, in order to set forth the true meaning and coherence of the whole Discourse in a clear light. And thus far, I hope, I have in good measure succeeded.

The General Argument of the EPISTLE.

WHEN St. Paul was separated to the work of preaching the Gospel to the Gentiles, Acts xiii. 2. he chose for the rule of his travels in the performance of his ministry, that prophecy of Isaiah, c. lii. 15. *To whom he was not spoken of, they shall see; and they that have not heard, shall understand,* as we see in c. xv. 21. of this Epistle. In conformity to this rule, he had hitherto studiously avoided preaching in such places, where the Gospel was already made known, lest he should be said to *build upon another man's foundation*, c. xv. 20. and for this reason he had not yet been at Rome, *ŷ* 22. but hearing of the extraordinary success of the Gospel among them, wherever he went, throughout the whole Roman empire, c. i. 8. he had conceived an ardent desire to be among them, that by imparting to them some spiritual gifts for the confirmation of their faith and the furtherance of the Gospel, he might reap some harvest of his ministerial labours there, as well as in other countries of the Gentiles, *ŷ* 11, 12. And for this reason he had resolved more than once to go to Rome; but had been as often providentially disappointed, *ŷ* 13. But now being come in the circuit of his ministry from Jerusalem round about to Illyricum, c. xv. 19. and from thence through the Nations of Greece and Lesser Asia, as far as Corinth, and having preached the Gospel every where thereabout, he thought to have gone from thence directly to Rome in his way to Spain, c. xv. 23. but here again he was providentially disappointed by this accident. The churches of Macedonia and Achaia having thought fit to make a collection for the poor Christians of Judæa (a work of which St. Paul was himself always a fond promoter, Gal. ii. 10,) desired him to carry it to them, and (it seems) urged their request with such cogent reasons, as he could not resist, c. xv. 25.—28. Being therefore obliged to go back to Jerusalem, and thus again unexpectedly prevented from paying his intended visit to the Romans, he thought proper to send them a pastoral letter, for which nevertheless (lest some captious persons should be offended at his freedom, who had not been ministerial in their conversion) with remarkable complaisance, he pleads the apology of his relation to the Gentile part of them by virtue of his office, as being especially their Apostle.

This

This seems to me plainly the occasion of the Epistle, and, I believe, whoever reads c. i. 8—15. and xv. 15—29. can hardly think otherwise.

Upon this occasion, to shew his affectionate care and concern for them, St. Paul sends them an excellent Discourse adapted to the state of the Church at that time, when it was much troubled, and disturbed with the controversy between the Jew and Gentile Christians, concerning the necessity of observing the rituals of the Mosaic law, and especially by the unchristian behaviour of the Jewish part, to the great discouragement of the Gentiles, and the general hindrance of the Gospel. In order to cure which disorders, and reduce both parties to a right practice and Christian behaviour towards each other, the Apostle makes it his business to give them a right understanding of the matter in dispute between them, by shewing, that justification or acceptance with God and his eternal favour are to be obtained by the faithful observance of the Gospel alone, without any regard to the ceremonial law of Moses: And that this blessing cannot possibly be obtained by the most zealous and strict observation of the law, without the mercy of the Gospel. Thus c. iii. 28. *Therefore we conclude that a man is justified by faith without the deeds of the law.* Thus also, c. v. 1. *Therefore being justified by faith, we have peace with God through Jesus Christ our Lord.* So again, c. ix. 30—32. *What do we say then? i. e. What is the sum and drift of the discourse? Why, that the Gentiles which followed not after righteousness, have attained unto righteousness, even the righteousness which is of faith: but Israel which followed after the law of righteousness have not attained unto the law of righteousness: Wherefore? because they sought it not by faith, but as it were by the works of the law.* So again, c. x. 3—4. *They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, for Christ is the end of the law for righteousness to every one that believeth.* And to mention but one more, c. xi. 7. *What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded.* This is the design, the main subject and burthen of the Apostle's discourse. For the clearer and more distinct understanding whereof, we may consider it in three parts.

In the first part, St. Paul, in order to satisfy the Gentile converts of their undoubted title to the favour of God, and all the privileges of his

his elect and peculiar people, by the observance of the Gospel alone; without any regard to the ceremonies of the Jewish law; and to convince them of the inefficacy and insignificance of all ritual observances, to justification and salvation, shews them the necessity, the sufficiency and universal extent of the Gospel dispensation: from whence it follows, that by faithfully embracing the Gospel without circumcision, or any regard to the Mosaic law, we have just grounds and reasons to glory in those privileges, which the Jews vainly boasted of, and trusted in, viz. the hope of a glorious immortality in the kingdom of Heaven; joy and glory in suffering for the truth, the favour of God, who is our God, and we his peculiar people, thro' Jesus Christ, the author of reconciliation to all of us, who believe the Gospel, whether Jews or Gentiles.

From whence it appears, that the righteousness of Christ is become in its consequences much more effectual towards the recovery and salvation of mankind, than the sin of Adam was instrumental to their destruction; whereas the law was so far from delivering those that were under it, from sin and death, or the final wrath of God, that it sunk them deeper under it, so that the Jews themselves stood more in need of the mercy of the Gospel, than even the Gentiles. This was proper, and this was sufficient to fortify the Gentile Christians against the insinuation and attempts of their Jewish adversaries, to furnish them with arguments for their disputes, and to afford them support and comfort under the afflictions, that might be brought upon them, for adhering stedfastly to the true doctrine of Christ.

In the second part, St. Paul turns his discourse especially to the Jewish part of the Christians at Rome, and shews them, that the new institutions of the Christian religion necessarily implies the abolishing of the old Mosaic one: And this he does by the similitude of a woman, who is *bound by the law of her husband, so long as he liveth, but if her husband be dead, she is free from the law of her husband*; which similitude he thus applies: *Wherefore ye are become dead to the law by the body of Christ* (i. e. by the coming of Christ, who is the body or substance of the things shadowed or typified in the law) that ye should be married to another, even to him that is raised from the dead, that we might bring forth fruits unto God, that we might become the spouse of Christ, by faithfully embracing and obeying his Gospel.

The

The necessity of which, was evident from the impossibility of men's being justified by the law, from those sins, into which they were unavoidably drawn by their evil affections and inclinations. For the law requiring exact and unfinning obedience, and withal discovering the heinous nature and guilt of sin, without affording either possibility of escaping it, or means of recovery from the guilt of it, left men inevitably subject to sin, and the consequence of it, eternal death. From which unspeakably miserable estate, the substantial load and insupportable burden of the dread and terror of sin and death eternal, they could be delivered only by recourse to the mercy of the Gospel: And by this method they were, or might be effectually delivered; for by the merits of the sacrifice of the death of Christ they are delivered from the guilt of sin, and the dread and terror of everlasting death; and by the gracious terms of the new covenant established thereupon, they are delivered from the dominion of sin; which covenant of grace, proposing acceptance with God thro' repentance, and faithful (tho' imperfect) obedience, and affording the powerful helps and motives of the Gospel, effectually enables all men, to serve God acceptably, unto justification and salvation, who carefully fulfil these conditions; so that the Jews are under the highest obligations, both of necessity and advantage, to quit their confidence in the observance of the ceremonial law, and to have recourse to the mercy of the Gospel, as the only means of continuing in favour with God, and obtaining salvation.

The plain consequence of the foregoing doctrine was, that whosoever of the Jews rejected the Gospel (notwithstanding all the national privileges, and outward advantages, which they formerly enjoyed) were out of the way of salvation, even in their most zealous observance of the ceremonial righteousness of the law, unless they were converted, and embraced the Christian religion; and that having rejected the Gospel of Christ, they were rejected from being any more the people of God.—This the Jews might naturally be supposed to be offended at as a doctrine impossible, and inconsistent with the promises of God made to the patriarchs, and consequently to proceed from prejudice contracted against them by the Apostle, since his conversion to Christianity. It was therefore necessary for the Apostle to obviate this objection before he could proceed, which having done in a very pathetic apology for himself, he resumes the thread of his discourse, and goes on to vindicate the truth and faithfulness of God, in fulfilling his promises made to their forefathers (notwithstanding the present rejection

ction of the unbelieving Jews) by such proofs as shall be distinctly set forth, and considered in their proper places.

This done, the Apostle (having his mind still warm with the thoughts of his present subject) repeats his love for his countrymen, and proceeds to take notice of the occasion of their missing the true way to salvation, which was their endeavouring to establish their own way of salvation, by a bigotted adherence to the ritual observances of the ceremonial law: whereby they missed the true way of justification, in which alone men are, and can be accepted, as righteous in the sight of God, which was a most fatal perversion even of the law itself; for the very end and design of the law was to bring men to Christ for justification to every one that believeth and obeyeth the Gospel.

Thus the unbelieving Jews, the main body of that nation, are rejected from being God's people, because they reject the Gospel of Christ. However the Jews are not universally cast off, for a remnant are saved, who by embracing the Gospel, continue a part of his peculiar people in the church of Christ. Neither hath God rejected them finally and for ever: But the conversion of the Gentiles professing the Gospel in its native purity and simplicity, shall be advanced to that degree of fulness which God foresees and intends; it shall become the means of converting the Jews also, and so of restoring the whole race of mankind from the death of sin to a new state of life, in which the earth shall be filled with the knowledge of the Lord, and the people shall be all righteous. For the disposals of God's providence to his church are such, that the unbelief of the Jews at first, and the conversion of the Gentiles thereupon shall finally tend to the more illustrious reducing of the Jews likewise, and the salvation of both, to the glory of God's unsearchable wisdom, goodness, and mercy. The particulars of this General Argument are distinctly set forth in the following Analytical Scheme.

The remaining, or (if you please) the fourth part of the Epistle, contains moral and practical exhortations and instructions, useful and beneficial to all Christians, in all nations, and in all ages of the world, which is our Apostle's constant way of concluding his Epistle to the Churches.

From the whole, I hope it will appear, that St. Paul not only reasons with clearness and force of argument, but also writes in a methodical and regular manner, and that his language, when freed from the clouds and mists, which contentious men have cast upon it, is natural, plain, and easy.

THE

EPISTLE to the ROMANS.

THE ANALYTICAL SCHEME.

SAIN**T** Paul's Epistle to the Romans contains, I. The Salutation, c. i. 1—7. II. The Introduction — 8—15. III. The Subject Matter of the Epistle, which is a discourse concerning the Gospel, or the Christian Religion, consisting of two main branches, the one doctrinal, c. i. 11. The other practical. The former of these divides itself into three parts, whereof

The FIRST PART contains,

- I. A definition of the Gospel.
- II. The reason of its institution, which was the necessity of it in order to the salvation of mankind; evident, in general, from the revelation of God's final wrath against all ungodliness and unrighteousness of men, whereby all men, being (more or less) sinners, were become proportionably obnoxious to the punishment of a future state.

Ch. γ
i. 16—17.

18—20.

And, in particular, from the universal depravity of both the Gentiles, who corrupted themselves contrary to the law of nature,

And the Jews, who are charged with the like transgressions against the law of Moses, and therefore were equally, at least, obnoxious to the final wrath of God, notwithstanding their boasted privileges of the law and circumcision.

ii. 1—29.
iii. 1—8.

Objections considered.

The charge of universal depravity proved against the Jews from the Scriptures of the Old Testament, so that they could no more be justified by the law of Moses, than the Gentiles by the law of nature,

9—20.

The

The conclusion of the argument : The necessity of Ch. x
 a new institution of religion for the salvation of mankind,
 being thus evident, God hath therefore now manifested,
 and openly promulged that method of justification with-
 out the law, that which he hath appointed and ac-
 cepts, viz. by shewing mercy to penitents, and bring-
 ing men to salvation through Jesus Christ, whom he
 hath proposed to be the true propitiatory, the complete
 and only author of justification and salvation to as
 many as believe and obey the Gospel.

iii. 21—26.

Observations, or inferences, 1. The Jews cannot boast
 of their condition, as any way better than that of the
 Gentiles.

27.

2. A man is justified by the obedience of the Gospel
 only, without any observation of the law of Moses ;
 since God is one and the same God, both of the Jews
 and Gentiles, who will justify and accept the Jews
 thro' faithful obedience to the Gospel, and the Gen-
 tiles for faithful obedience to the Gospel.

28—31.

III. The sufficiency of the Gospel to justification, with-
 out the law, proved

1. From the example of Abraham, who was justified,
 or accepted as righteous, for his faithful obedience, be-
 fore the institution of circumcision.

iv. 1—5.

2. From the express declaration of holy Scripture, by
 the mouth of David, Ps. xxii. 1. 2.

6—8

IV. The universal extent of the Gospel institution, evi-
 dent likewise from the said example of Abraham, who
 was accepted as righteous in the sight of God, before
 his circumcision, and thereupon declared by God him-
 self to be the Father of many nations, i. e. the great
 pattern of justification to all, that imitate his example,
 and thus acceptably serve God in all ages, and in all
 countries of the world.

9—25.

V. The blessed fruits and advantages of the Gospel,
 which are, 1. Peace and reconciliation with God.
 2. The Assurance of eternal happiness in Heaven.
 3. Glory in afflictions, which produce in us patience,
 experience of ourselves, a joyous and certain hope of

our reward and confidence in our profession. 4. The sense of God's love raised in us, 1. by the Holy Ghost, given to us, and 2. by our Reason. 5. The assurance, that God is our God, and we his peculiar people thro' Jesus Christ.

Ch. v. 1—11.

VI. A comparison between Adam and Christ, whereby it appears, that the righteousness of the second Adam is become in its consequences more effectual towards the recovery and salvation of mankind, than the sin of the first Adam had been instrumental towards their destruction; since by Christ we are not only delivered from the effect and consequence of Adam's sin, but moreover justified from all our actual sins, with the addition of eternal life and glory to all that believe and obey his Gospel: All which is entirely the effect of God's gracious mercy in Christ alone: Which excludes the law from having any part in it, and proves the title of Christians to God's favour and acceptance, without the intercession of the law. But

12—19.

VII. The fatal consequence of the Mosaic law was, that the Jews under it were so far from being delivered from their state of wrath thereby, that they were plunged deeper through the law, and stood more in need of the mercy of the Gospel for their recovery and salvation, than even the Gentiles themselves; and accordingly had greater abundance of the Grace of God in Christ Jesus afforded them for that purpose; where sin abounded, grace did much more abound. So utterly useless was the law to justification and salvation.

20—21.

VIII. A practical observation, viz. Though the Free Grace of God in the Gospel justifies all men (who believe and obey it) from all their sins, yet the Gospel affords not any the least encouragement to continue in sin, but on the contrary, lays the strictest obligation possible upon Christians to abound, and encrease more and more in the constant practice of holiness, righteousness, and all manner of virtue and good works.

vi. 1—23.

The SECOND PART (directed chiefly to the Jewish converts)
contains,

Ch. *ŷ*

I. Their discharge from the observance of the Mosaic law, as by death.

vii. 1—4.

II. Their obligation to quit the law, and have recourse to the Gospel, by which they were enabled to bring forth fruits of obedience acceptable unto God ; whereas, under the law, thro' the prevalence of their evil affections rendered sinful by the law, they were drawn into sin, and subjected to eternal death, the just and natural consequence of it.

5—6

Not that the Law was the proper cause of Sin, but that discovering the heinous nature and guilt of it (without affording either possibility of avoiding it, or means of recovery from the guilt of it) through transgression it became the occasion of aggravating, and rendering it criminal to the highest degree.

7—8

Neither was the law the proper cause of death (or the punishment of a future state) but thro' transgression it became the occasion of it.

9—13.

III. A true account of this (seeming) perplexity, viz. By reason and conscience a man is of necessity obliged to approve the law of God, as holy, just, and good, and strongly invited to act conformably thereunto ; but by evil affections he is often drawn into sin, whereby he becomes unavoidably subject to eternal death ; from which unspeakably miserable estate, he can be delivered only by recourse to the gracious mercy of God in Christ Jesus, and by that he is effectually delivered from it.

14—25.

IV. The effectual deliverance of good Christians from condemnation, who are freed from the guilt of sin by the sacrifice of Christ's death ; and from the dominion of it by the powerful motives and assistances of the Gospel, if they faithfully obey the precepts thereof, which are the dictates of the Holy Spirit.

viii. 1—11.

V. An

EPISTLE to the ROMANS.

II

- V. An earnest exhortation to obedience. Ch. *ŷ*
viii. 12—17.
- VI. Encouragements to patience. 1. The hope and prospect of our future reward. 18—25.
2. The assistance of God's Holy Spirit enabling us to pray acceptably to him, for such things, as are agreeable to his will, which are always best and most profitable for us. 26—30.
3. The peculiar love and favour of God and Christ. 31—39.

The THIRD PART contains,

- I. A vindication of himself from the suspicion of prejudice in the foregoing discourse ; because the plain result of it is, that the unbelieving Jews, notwithstanding their most strict and zealous observance of the law, are out of the way of salvation, and having rejected the Gospel of Christ, are themselves rejected from being God's church and people. ix. 1—5.
- II. A vindication of God's truth and faithfulness, in performing his promises made to the Patriarchs, notwithstanding the rejections of the unbelieving Jews, evident
1. From the rejection of Ishmael, and confinement of the promise to Isaac and his seed. 6—9.
2. From the rejection of Esau, and confinement of the promise to Jacob and his seed. 10—13.
3. From God's own declaration to Moses, that he (who is the sole disposer, and only competent judge) will bestow his free gifts and favours, where he thinks fit ; and on the other hand will make examples of his wrath upon such incorrigible sinners, as he (in his unerring judgment) sees proper. 14—18.
- III. An objection answered. 19—22.
- IV. The consequence of the Jews unbelief, viz. That the Gentiles are received into the church of God, and themselves cast out, according to the ancient prophecies concerning both. 23—29.

- V. The sum of the whole discourse, viz. That the Gentiles, by embracing the Gospel, have attained to the true and only way of justification and acceptance; but the Jews, by seeking it in the way of legal observances, and adhering obstinately to them for it, have missed it. Ch. *x*
ix. 30—33.
- VI. The impossibility of justification by the terms of the law, without recourse to the mercy of the Gospel, declared by Moses. 1—13.
- VII. Observations concerning the Gospel. 1. It was necessary to be preached to all nations. 14—15.
2. The unbelief of some is no objection against the truth and the excellency of it. 16—17.
3. It has been preached accordingly to all nations. 18.
4. The Jews had (in the prophecies of the Old Testament) forewarning of God's intentions to re-admit the Gentiles into his church under the Messiah, and to cast them off for their infidelity. 19—21.
- VIII. Observations concerning the rejection of the unbelieving Jews.
1. It is not total, because a remnant are saved. xi. 1—10.
2. It is not final, because in the fulness of time they also shall be converted and reinstated in the church and favour of God. 11—16.
3. Therefore the Gentiles ought not to despise and insult the Jews, considering, that they are still included in the promises of God made to the Patriarchs, and finally intitled to the same estate of salvation with themselves; but their business is to take especial care, that they walk worthy of the Gospel; lest they also be cast off, after the like example of unbelief. 17—29.
4. That the restoration of the Jews terminates in the general salvation of both Jews and Gentiles, to the glory of God's incomprehensible wisdom, and adorable goodness and mercy. 30—32.
- IX. A pious and emphatical conclusion. 33—36.

The Practical Branch contains,

- | | | |
|--|------------|-----------|
| | Ch. xii. | Ch. xiii. |
| I. Moral instructions and exhortations; and these first, | xii. | and xiii. |
| general; secondly, particular, concerning the due be- | | |
| haviour of the Jews and Gentiles towards each other; xiv. i. xv. 13. | | |
| with regard to the use of indifferent things. | | |
| II. The occasion of this Epistle, viz. The disappoint- | | |
| ment of his intended journey to Rome. | xv. 14—33. | |
| III. A recommendation of Phœbe, with salutations to fe- | | |
| veral particular Christian brethren, and to all in ge- | | |
| neral. | xvi. 1—24. | |
| IV. A pious conclusion of the Epistle, with a Doxo- | | |
| logy. | 25—27. | |

LESSON

LESSON I. SECTION I. Chap. i. 1—7.

The INSCRIPTION.

SETTING forth (according to the ancient way of inscribing letters)

1. The writer's name and title : St. Paul, a servant of Jesus Christ, called immediately by himself to the holy function of an Apostle, and especially set apart to the peculiar work of that office ; the great honour and happiness of which appears from the incomparable excellence, and high importance of the subject matter of his preaching, the Gospel of God, the glad tidings of that glorious redemption, which God by all the successive Prophets, throughout the whole period of the Old Testament, promised to mankind ; procured for us, and conveyed to us by a person of the highest and most exalted dignity, even the Son of God himself, demonstrated to be so by that wonderful miracle of his resurrection from the dead, and ordained to no less end than the conversion and salvation of mankind. 2. The character of the persons to whom he writes : The Christians at Rome beloved of God : Partakers of his mercy in the Gospel, and sanctified thereby. 3. The salutation expressing his hearty wish of grace and peace, all manner of Evangelical blessings to them, from God the Father of our Lord Jesus Christ. For the right understanding of this section, it must be observed, that what goes before, and follows after the parenthesis, as here marked, properly makes up the inscription, thus, *Paul a servant of Jesus Christ, and an Apostle of the Gospel of God, to all the Christians at Rome, wishes Grace and Peace* : But upon mentioning the Gospel, the Apostle's mind was so sensibly affected with the thoughts of God's exceeding great love and goodness, in vouchsafing this miracle of mercy to sinners ; of the great dignity of its meritorious author, our Lord Jesus Christ, demonstrated by his resurrection to be the Son of God, by whose gracious interposition it is procured for us, and conveyed to us ; of the excellent end and design of the dispensation itself, no less than the salvation of mankind, together with the great favour, with which himself in particular was honoured, in being made a dispenser and promulger of it ; the Apostle's mind, I say, was so highly affected, and

and full with these thoughts, that (before he went on) he could not forbear giving them utterance in a long parenthesis, or digression, which is of admirable use to raise attention to his whole discourse, in all considerate and well-disposed persons, to add singular weight and authority to his admonitions, and to render his exhortations prevalent and effectual.

TEXT.

Ch. i. v. 1—7. *Paul a servant of Jesus Christ, called to be an Apostle separated unto the Gospel of God,*

2. *(Which he had promised afore by his Prophets in the holy Scriptures)*

3. *Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh,*

4. *And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:*

5. *By whom we have received grace and apostleship for obedience to the faith among all nations for his name:*

6. *Among whom are ye also the called of Jesus Christ.*

PARAPHRASE.

Paul a servant of Jesus Christ, called immediately by himself [a] to be an Apostle, and separated by the peculiar appointment of the Holy Ghost, to the special office of preaching the Gospel of God (that 2
great and universal blessing, which God had promised by all his holy Prophets [b], from the beginning of the world, throughout the whole series of the Old Testament, in numberless predictions) concerning his 3
only Son, who was born of the posterity of David, with regard to his human nature of infirmities and sufferings; who was effectually declared and proved [c] to be the 4
Son [d] of God, in a most convincing manner, according to the testimony of the Holy Ghost [e], confirming it beyond all possibility of doubt, by his resurrection from the dead; even Jesus Christ our Lord, by whom we have received the gracious 5
manifestation of God's compassion towards sinners in the Gospel, who hath sent forth us the Apostles, to preach or publish it to the world, with mighty works, and demonstration of the Spirit, in order to bring back the nations to the knowledge of God, and the practice of virtue, by the arguments and motives of the Gospel of Christ, for the advancement of the Glory 6
of his Name among men, in which number

TEXT

PARAPHRASE.

7. *To all that be in Rome, beloved of God, called to be Saints : Grace to you, and peace from God our Father, and the Lord Jesus Christ.*

ber of converted nations you have the happiness to be found, thro' your obedience to his merciful call :) To all the Christians at Romé, beloved of God, called effectually to partake of his gracious mercy in the Gospel, and sanctified thereby, I Paul send this letter, wishing you favour and peace [f], all manner of blessing from God the Father, and from our Lord Jesus Christ.

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NOTES.

[a] See Acts ix. 3—8. and xiii. 2.

[b] The Gospel was in part discovered from the creation of the world, and thro' all successive ages opened gradually with more and more plainness, as the time of its promulgation drew near ; it was first hinted obscurely to Adam by the promise Gen. iii. 15. that *the seed of the woman should bruise the serpent's head* ; and afterwards, a little further, opened to Abraham, by shewing him, Gen. xxii. 18. and xxvi. 4. that *in his seed should all the nations of the earth be blessed* ; then, with still more distinct circumstances to Moses, under the numerous types and shadows of the law ; and lastly, it was foretold by all the succeeding Prophets, in declarations still clearer and clearer, as the time of its open establishment drew near.

[c] By the resurrection of Christ, he was declared as by an express annunciation ; he was described as by a distinguishing mark and character, a particular sign or token ; he was determined, as it were, by a definitive, or decisive sentence, according to the decree of God revealed, Ps. ii. 7. and he was proved and manifested, as by an evident demonstration of the divine power, and unexceptionable testimony of the Holy Ghost, to be the Son of God. These, I think, are all the significations of the word *ὁ υἱοῦ τοῦ Θεοῦ*, any way applicable to this passage, and these are all implied in the paraphrase.

[d] The Son of God, not only in that sense, in which they, who shall be accounted worthy to obtain the happiness of the world to come, are the Sons of God, being the sons of the resurrection to eternal life, Luke xx. 36. but moreover the Son of God, in that absolute and peculiar sense, in which he is declared to be the Son of God in the Scriptures, where the highest titles are ascribed to him, and the greatest things spoken of him. Holy Spirit, or Spirit of holiness : These words may be understood of that Holy Spirit, which is the *λόγος*, the divine nature of Christ, or Christ him-

himself, as demonstrating himself to be the Son of God by his resurrection, effected by his own power, John ii. 19. and x. 18. and in this sense the opposition to κατὰ σάρα in the foregoing verse seems clearer. But the interposition of the words, ἐν δυνάμει, makes it reasonable to think that κατὰ Πνεῦμα is in sense connected with ἐν δυνάμει, and not with ὁ Θεός, from which it is separated by this interposition. Besides, it is reasonable to suppose, that if the Apostle had intended this of Christ himself, or the divine Λόγος, when he mentioned his resurrection, as an undeniable proof of his assertion here, he would have added something more expressly signifying, that it was the immediate effect of his own power: And it is also more agreeable to the other Scriptures (to the analogy of Scripture) to understand the words of the Almighty operations of the Holy Spirit, exerted in the resurrection of Christ from the dead.

[e] This verse may be otherwise interpreted thus, Who was effectually demonstrated to be the Son of God, through the power of the Father, exerted and manifested according to the operation of the Holy Spirit, by his resurrection from the dead, see Luke i. 35. where the *Holy Ghost and the power of the Most High* are synonymous expressions, and 2 Cor. xiii. 4. and Eph. i. 19, 20. where Christ is said to be raised from the dead, and to live by the power of God the Father; and 1 Pet. iii. 18. where he is said to be quickened, i. e. raised from the dead, by the spirit. But this is only a small variation in the construction of the words, and not any material difference in the sense of them.

[f] I think the Apostolical Benediction, whether expressed by the word *Grace* alone, or else by that and other words or expressions added to it, imports all manner of blessing and favour from the God, and Father of our Lord Jesus Christ; even as the wish of Peace among the Jews signified all manner of blessing or happiness from the God of Israel.

LESSON II. SECTION II. Chap. i. 8—15.

THE INTRODUCTION.

DEclaring his thanks to God for his great goodness vouchsafed to them in the happy success of the Gospel among them, which he heard of wherever he went through the whole Roman empire; and which gave him sufficient occasion to rejoice, and give God thanks; since with the most sincere love and Christian affection he desired nothing more, than the advancement of their spiritual welfare; in proof of which he calls God to witness, how constantly he expressed to Him his care and concern for them in

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his

his prayers, always beseeching God, to grant him an opportunity of coming to Rome; and that they might have no room to suspect the sincerity of his profession, because he had not visited them all this while, since he had been a preacher of the Gospel, he assures them, that it was not through any want of good-will, but through want of opportunity, that he had not yet been at Rome; for that he had often purposed and longed to be there, that he might impart to them some gifts of the Holy Ghost, together with Gospel instructions, for their confirmation and improvement in the knowledge and practice of the Christian religion, to their mutual comfort, and that so he might have some fruit of his labours among them as well as other nations, according to the nature of his office, as Apostle of the Gentiles: By virtue of which trust it was incumbent upon him, to preach the Gospel to all sorts of people of all nations and countries, conditions and capacities whatsoever, in discharge of which duty, as far as in him lay, he was ready to preach it at Rome also; for that he was not ashamed to preach the Gospel, in that or any other place.

T E X T.

Ch. i. 8—10. *First, I thank my God, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world.*

9. *For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers,*

10. *Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.*

P A R A P H R A S E.

Now, in the first place, I thank God, 8 through Jesus Christ, for his great mercy and goodness vouchsafed to you all, in the happy success of the Gospel, so eminent among you, that I hear it highly spoken of every where in my travels throughout the whole Roman [a] empire, and which is to me a just cause of joy and thanksgiving. For God himself, whom I serve with 9 the utmost sincerity and diligence, in promoting the Gospel of his Son, is my witness, how constantly and affectionately I express my care and concern for you in my prayers to him, always making it my re- 10 quest, that (if by any means it be his blessed will, to grant me now at length a favourable opportunity of a journey) I may come to Rome.

11. *For*

TEXT.

PARAPHRASE.

11. *For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established;*

12. *That is, that I may be comforted together with you, by the mutual faith both of you and me.*

13. *Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles.*

14. *I am debtor both to the Greeks and to the Barbarians, both to the wise, and to the unwise.*

15. *So, as much as in me is, I am ready to preach the Gospel to you, that are at Rome also.*

For I long to see you, and to be with you, that I may communicate to you some spiritual gifts and powers of the Holy Ghost, for your improvement and confirmation in the Christian Religion; I mean, that being among you, I may rejoice together with you, each of us in the others [b] faith (you, in receiving the beneficial effects, and I, in beholding the success of my ministry) and so we may be mutual comforts to one another.

Now therefore (seeing I profess, that for a long time I have had such a desire to be among you, and yet) have not visited you all this while, from my first call to the preaching of the Gospel, I am therefore concerned (for your satisfaction of my sincerity in this profession of my desire to be with you) to let you know upon this occasion, that through many hindrances I have not been able to accomplish my purpose, c. xv. 22. and that the reason why I have not been at Rome, is only want of opportunity, not want of good-will. For I have often purposed in my mind [c] to come (but have been hitherto providentially hindered from coming) to you, that I might have some fruit of my ministry, in propa-

gating and advancing the Gospel of Christ at Rome, as well as in other countries of the Gentiles, according to the duty of my proper Apostleship; by virtue of which I am obliged to preach the Gospel to all nations, and people of all capacities and conditions, Greeks and Barbarians, polite and ignorant, wise and unwise; and therefore, in pursuance of this obligation, I am ready, as much as lies in my power, to preach the Gospel at Rome also. For I am not ashamed of the Gospel of Christ, to own or preach it there, or any where else.

NOTES.

[a] Throughout the whole world, i. e. through all the Roman Empire, which at that time was the greatest, or principal part of the known world.

[b] The word *faith* here, with regard to St. Paul, seems to denote chiefly his power of working miracles, and conferring the extraordinary gifts of the Holy Ghost, in order to prove and confirm the truth of Christianity; and accordingly, with regard to the Roman converts, it is to be understood in ordinary to signify their obedience to the Gospel.

[c] St. Paul was hindered from coming to Rome chiefly by more necessary business of his Apostolical office, c. xv. 22. but sometimes probably by oppositions and persecutions; and at other times perhaps by the suggestions of the Holy Spirit to the contrary, see Acts xvi. xvii.

SECTION III. Chap. i. 16—17.

The Apostle, having in the former section, by a very affectionate and obliging introduction, let himself into the main subject of his Epistle, which is a discourse concerning the Gospel, begins with a definition or description thereof: It is, says he, the mighty work of God, or the manifestation of God's Almighty power for the salvation of mankind, in which his gracious method of shewing mercy to penitents, and bringing them to salvation by Jesus Christ, is clearly and perfectly revealed. Which merciful and gracious institution of religion (he tells us by the way) is not, like the Jewish, confined to one family, or people only, but extended and afforded to all persons, in all nations of the earth, who faithfully embrace it, and is now brought to a clear light by the Gospel from a more imperfect and obscure discovery under the legal dispensation by which it is attested.

TEXT.

PARAPHRASE.

Ch. i. 16. *For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.*

I am not ashamed of the Gospel of 16
Christ: because it is the manifestation of
God's Almighty Power for salvation, to
every one that faithfully obeys it, proposed
to the Jews first [a], and then to the Gen-
tiles also, in which God's gracious method 17
of justification, or shewing mercy to sin-
ners, in pardoning and accepting them as

17. *For*

TEXT.

PARAPHRASE.

17. *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

righteous, and bringing men to salvation by Jesus Christ, is brought to a clear light from one revelation thereof [b] to another, to a complete and explicit declaration now under the Christian dispensation, from a less clear and imperfect discovery under the Jewish, according to the testimony of the prophet Haggai ii. 4. *The just shall live*, he shall obtain eternal life by his faith, i. e. by his faithful trust in God's mercy, for pardon and acceptance (upon the terms of repentance and amendment) upon condition of sincere obedience.

NOTES.

[a] Matth. x. 5—6. Acts iii. 26. and xiii. 46.

[b] Δικαιοσύνη, because just and righteous men are disposed to acts of goodness, charity, and compassion; therefore all kinds of equitable and merciful proceedings whatsoever are, in Scripture-language, included under the notion of justice, see Matth. i. 19. and elsewhere. And after the same manner of speaking, God's great goodness and mercy towards sinners is by the Apostle sometimes called the righteousness of God (and *God is not unrighteous*, says he, *to forget your works, and labour of love*) *God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*: And in particular, the mercy of God in Christ Jesus, is emphatically called, Δικαιοσύνη Θεῷ, the righteousness of God, because it is agreeable to essential goodness to make men good and happy. And tho' the wisdom of God's government requires, that he should vindicate the honour of his laws by the punishment of offenders, yet it is not without great compassion and regret, that he sets about this, which the Scripture calls, his Strange work, and always represents him (when he is forced to inflict any severe punishment upon his creatures) doing it with greater reluctance, than the most merciful prince, or tender father upon earth, punishes the disobedience of his most beloved subject or child. And therefore it was equitable and reasonable, fit and agreeable to the essential goodness of God, to shew mercy to such his lost and fallen creatures, who, having sinned through frailty, and great liableness to temptation, were proper objects of mercy, so long as it was any way possible to maintain the authority of his government, and to vindicate the honour of his laws without punishment, and when this is done, his wrath is appeased. Thus the Apostle tells us, 1 Cor. i. 30. that Christ of God is made unto us, Δικαιοσύνη, righteousness or justification. If then by the will and appointment of God the Father, Christ is made the author Δικαιοσύνης, of righteousness, or justification to us, then Δικαιοσύνη Θεῷ, the justifica-

justification of God, is God's method of justifying and saving mankind through Jesus Christ, i. e. his method of dispensing mercy to sinners, in pardoning and accepting them as righteous, upon the terms of repentance and amendment, and of bringing men to salvation by Jesus Christ. Wherefore I shall presume for the future to translate the words *Δικαιοσύνη Θεῆς*, the mercy of God in Christ Jesus, or barely, the mercy of God.

That the word *faith* often signifies the doctrine of the Gospel in St. Paul's writings, is too plain to be denied; and that it sometimes signifies the Revelation of that doctrine, appears from Gal. iii. 23. and 25. where it necessarily signifies the full and explicit Revelation of the everlasting Gospel, Rev. xiv. 6. or of that faith, or faithfulness which is the condition of the new covenant, by which alone Abraham, and all good men ever were, as all good Christians ever shall be, finally justified; and that this is the meaning of it here, evidently appears from that passage in this Epistle, c. iii. 21, 22. which is exactly parallel to this, and manifestly equivalent in sense; for there the Gospel way of God's justifying, or pardoning and accepting men, as righteous unto salvation, is called, the righteousness of God by the faith of Jesus Christ, which here is called, the righteousness of God; and as there it is said to be manifested, being witnessed by the Law and the Prophets, so here it is said to be revealed from faith to faith, according to the testimony of the Prophet, *From faith to faith*, or *from revelation to revelation*, i. e. from one degree of faith to another, from one degree of clearness of revelation to another, from a less clear dispensation under the law, to a clearer one under the Gospel. So Ps. lxxxiv. 7. *From strength to strength*, i. e. from one degree of it to another, and 2 Cor. iii. 18. *From glory to glory*, i. e. from one degree of glory to another.

SECTION IV. Chap. i. 18 — 20.

The Apostle, having given a definition of the Gospel, setting forth what it is, proceeds to declare the reason of its institution, viz. the necessity of it, in order to redeem mankind from their miserable subjection to the eternal wrath of God, which even the light of nature manifestly discovered to be due to their impious and wicked practices, contrary to the knowledge which they had of God, and their duty to him: which knowledge is so clearly and abundantly afforded them in the works of nature, and in the various dispensations of his all-wise providence, and in these visible effects the power and government of the invisible God are so continually seen, that their ignorance and neglect of those great and plain truths is capable of no excuse.

Ch. i.

TEXT.

PARAPHRASE.

Ch. i. 18. *For the wrath of God is revealed from Heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.*

man's private sin, and personal demerit; and the generality (Jews by transgressing the Law of Moses, as well as Gentiles, by forsaking the light of nature, and corrupting themselves contrary to the law of reason) were by an universal depravity of manners lost in sin, and utterly fallen short of the Glory of God.

19. *Because that which may be known of God, is manifest in them; for God hath shewed it unto them.*

20. *For the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.*

The reason of which merciful institution 18 of religion was the evident necessity of it, in order to save men from the final wrath of God; all men being more or less sinners, are become liable more or less to the final wrath of God, and subject to actual punishments in a future state (for their actual transgressions) proportionable to every

For all that knowledge of God, which 19 is fit and convenient [a] for men, is evident among them; since God has given them plain notifications of it in the means and opportunities which he has afforded them; inasmuch as the invisible perfections, attributes, and characters of God are manifestly 20 visible, ever since the foundation of the world, being unavoidably [b] known by the consideration of his works of creation and Providence, I mean, his eternal power and divine government of the world, so that they are altogether inexcusable in their gross impiety, and depravity of manners.

NOTES.

[a] Γνωστόν, fit and proper to be known.

[b] Unavoidably. Καθ' ὅσον, oculis observantur, and therefore νοούμενα καθ' ὅσον, by consideration are unavoidably observed, even as things, before our eyes open, are necessarily seen in the day-time. Not that every individual person in the world actually attends to these truths; for some persons through incapacity, and some through presumptuous carelessness, never consider the works of God's creation and providence at all; but that in the use of their reason and natural faculties (if they do consider at all) they

they cannot miss the discovery of the being, and perfections, and of the will of God, in the great branches of morality and religion.—I say, men may be presumptuously ignorant, by totally rejecting the consideration of these things, even as they may not see the light, by shutting their eyes when the sun shines; but if they use their faculties at all, even the meanest capacities can no more be void of this knowledge, than they can forbear seeing the light, if they hold their eyes open in the day-time. For the eye is not better fitted to discern the sun, which enlightens all things, and to distinguish the diversity of colours which adorn the face of the universe, than the mind and reason of man is qualified to apprehend God by his works, and thro' this noble fabric of the material world, to discern the Glory of its great Creator: Nor are the external objects of sense more duly adapted to make impressions upon their proper organs, than the works of God in the world are to excite in our minds just and worthy notions of the maker and disposer of all things. Men's neglecting therefore to infer the Being of God, from every thing they see or think of every day, is in reality as great stupidity, as if, from the constant and regular continuance of the day-light, they should cease to observe that there is such a thing as the sun in the Heavens, from whence that light proceeds; nor would it be more absurd to imagine that the light would continue, tho' the sun (which causeth it) was extinguished, than that the effects of nature can regularly go on without the Being of God, who causes those effects; so that no man can miss this great and plain truth, but by such unreasonable prejudices, or very gross neglect, as is capable of no excuse.

SECTION V. Chap. i. 21.

The Apostle having urged the necessity of the Gospel dispensation (as the reason of its establishment) in order to redeem mankind from the final wrath of God, to which they were otherwise obnoxious, proceeds here to make good his charge, by setting forth the abominable idolatry, enormous debaucheries, and vicious practices of all sorts, which made them so.

TEXT.

Ch. i. 21. *Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fool-*

PARAPHRASE.

Because, when they had such plain notions of God the Maker and Governor of all things, they glorified him not as God, with a due acknowledgment and worship, nor made him, who giveth to all men life and breath, and all things, worthy returns
i/b

TEXT.

PARAPHRASE.

ish heart was darkened.

22. *Professing themselves to be wise, they became fools :*

23. *And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.*

principle of religion ; and forsaking the worship of the Immortal 23 God, which is their glory [b], instead of him adored a vile image, made in the likeness of a mortal man ; nay, even of birds, and beasts, and odious reptiles.

24. *Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves.*

25. *Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen.*

26. *For this cause God gave them up unto vile affections : for even their women did change the na-*

of gratitude and obedience ; but presumptuously departing from the light of nature, became vain and corrupt in the devices of their minds, and gave themselves up to follow the senseless conceits of their own imaginations, till their understandings were quite stupified, blind, and incapable of discerning good and evil ; pretending to 22 great advancements in knowledge, and usurping to themselves the name of wise men [a], they became more remarkably foolish and absurd, to such a degree, that they corrupted themselves in the very first

Wherefore God judicially gave them up 24 to their own heart's lust, and let them follow their own imaginations, which led them directly into all manner of uncleanness, so that they debased and abused their bodies by the most shameful practices of lewdness with one another : A just and 25 wise punishment in the natural effect and consequence of their abominable idolatry, who changed the true religion and worship of God, into the senseless adoration of fictions and lying vanities, and worshiped the creatures in opposition to the Creator ; who is the only Blessed One for evermore.

For this cause, I say, God in just judg- 26 ment gave them up further, or more and more, to follow their own devices, which by a direct and immediate tendency, led

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tural

TEXT.

tural use into that which is against nature.

27. *And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unseemly, and receiving in themselves that recompense of their error, that was meet.*

28. *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind; to do those things which are not convenient:*

29. *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,*

30. *Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,*

31. *Without understanding, covenant-break-*

PARAPHRASE.

them thro' idolatry, into the most enormous lusts, shameful and ignominious to human nature, insomuch that even their women changed the natural use of their bodies, into that which is against nature; and the men likewise leaving the natural use of the women, burned in their lusts one towards another, men with men committing unnatural wickedness, and receiving among themselves the just and fit recompense of their apostasy and idolatry [c] in the proper and immediate effects of it, their unnatural and truly miserable debaucheries, being given up thus to vilify their own bodies, for the dishonour they did to God by their idolatry.

And as they liked not to continue in the acknowledgment of God by a due and rational worship, in the practice of true piety and virtue, according to the direction of the original, uncorrupt light of nature; so God in wise judgment gave them up wholly to the guidance of an injudicious undiscerning mind, which by a natural and immediate influence, drew them into the practice of the most abominable immoralities of all sorts [d], answerable to the odious absurdities and corruptions of their religion; so that they were filled with all manner of iniquity and unrighteousness, fornication, malice, greediness, naughtiness; full of envy, murder, quarrelling, deceit, ill-nature; whisperers, slanderers, haters of God, and goodness; abusive, haughty, insolent, inventors of new devices of wickedness, disobedient to parents, void of moral sense, breakers of faith, void
ers,

TEXT.

PARAPHRASE.

ers, without natural affection, implacable, unmerciful :

32. *Who knowing the judgment of God (that they which commit such things, are worthy of death) not only do the same, but have pleasure in them that do them.*

sensible, and repent of his folly ; but when he is arrived to that height of wickedness, that he not only approves, but delights in seeing the like things done by others, he demonstrates such a strong affection to them, as is incurable.

NOTES.

[a] *Wisemen* : The Apostle here means, *in particular*, that philosophy or wisdom, by which the world knew not God, 1 Cor. i. 21. and *in general*, those nations, who pretending to be more polite, and improved in arts and learning than others (as the Egyptians, Greeks, and Romans) were more notoriously corrupt in their religion and manners.

[b] *Their glory* : The true religion is the glory of men, or the one true God is the glory of his worshippers, Ps. cvi. 20. *Thus they changed their glory into the similitude of an ox, that eateth grass.* Jer. ii. 11. *Hath a nation changed their gods, which are yet no gods ? but my people have changed their glory, for that which doth not profit.*

[c] *Error*, i. e. Idolatry, so called, because it is a deviation from right and true reason and religion, 2 Pet. ii. 18.

[d] *Τὰ μὴ καθήκοντα*, things incongruous, and inconsistent with duty, reason and nature.

[e] *Ἄξιον θανάτου*, which words signify, not only that such crimes may without any injustice be punished with eternal death ; but also, that in God's wise government of the universe, and the administration of justice in his kingdom, 'tis necessary, that they should be so punished.

[f] Some copies and ancient writers read this verse thus, *Who knowing the righteous judgment of God, yet regarded not in their thoughts, that they, who do such things, are worthy of death, and not only they who do them, but also they, that countenance them that do them ;* but I think the authority for this reading nothing comparable to that for the other.

SECTION VI. Chap. ii. 1—3—20.

The foregoing description of the desperate condition of mankind, by an universal corruption of manners, lost in sin, and utterly fallen under the final wrath of God, was too evident to be denied by any, and was by the Jews especially acknowledged to belong properly, and perfectly to agree with all, beside themselves, but themselves they confidently presumed to be exempted from the charge. The Apostle's next business therefore was to include them under the same condemnation, by shewing them to be sinners likewise, and therefore alike obnoxious to God's final Displeasure, and so under the same necessity of having recourse to the mercy of the Gospel, in order to their recovery from their lost estate into the favour of God. This is the subject of the second chapter, and part of the third to *ŷ* 21. And forasmuch as to convince a people of their temper, so full of prejudice, pride, and self-confidence, that they are equally sinners with the Gentiles, and consequently alike subject to God's displeasure, was an undertaking, highly disgusting and offensive to them, with whom St. Paul had to do, and so requiring great skill and caution in the management, he with admirable art and prudence opens, and sets forth his charge in such a manner as to avoid the odium, by throwing it upon themselves. For, considering how notoriously guilty they were, upon all occasions, of censuring and judging all others, he takes hold of this advantage to condemn them out of their own mouths; alledging, that by judging others they condemned themselves, since being guilty of the same crimes, they were evidently subject to the same punishment; so that, if they were offended at the argument, they might lay the blame upon themselves, and not him: and at the same time desiring to treat them with all possible tenderness, he forbears to name them (tho' from the whole tenor of this second chapter, it is plain he means the Jews) and makes his conclusion general, as carrying with it the greater force, and less offence: And when, in the process of his charge, he is forced to name them, he still carries it on through the several parts (which shall be taken notice of by and by) with the like gentleness, avoiding all manner of harshness, but that of his arguments (which indeed are as strenuous as his words are smooth) till

till he has got fast hold of them at $\S$ 10. of chap. iii. and then he effectually convicts them by numerous plain evidences brought out of their own Scriptures of the Old Testament. This charge, consisting of several parts (through which it is gradually carried on) will appear in a clearer light, if each part be considered separately and distinctly, which therefore I choose to do

PART I.

And first, because the Jews were as ready to condemn all others for sinners, dogs, aliens, enemies to God, children of wrath, &c. as they were to justify themselves, the Apostle, in the opening of his charge (without giving offence by naming them) very shrewdly turns their censuring and judging others, into a proof of their self-condemnation; inasmuch as being guilty of the same vicious practices for which they condemned others, they must by unavoidable consequence, according to their own judgment, be likewise unavoidably obnoxious, for the same reason, to the wrath of God, who is no respecter of persons, but will render to every man a recompense according to his works, without making any difference between Jew and Gentile, without regard to any external privileges, distinctions, or denominations whatsoever, in the great day, when he will judge the secrets of all hearts, according to the doctrine of the Gospel preached by St. Paul.

TEXT.

Ch. ii. 1—16. *Therefore thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same thing.*

2. *But we are sure, that the judgment of God is according to truth, against them, which commit such things.*

PARAPHRASE.

If then they, who do such things against the law of nature, are worthy of eternal death, certainly, you O vain men [the Gentiles were by the Jews reputed as unclean great sinners, and so incapable of salvation] who judge others, are, without excuse, liable to the same punishment; for in judging them, you condemn yourselves, since you too are guilty of the same corrupt practices, for which you condemn them: offending against the law of Moses as much as they have against the law of Nature, you are more inexcusable in condemning, judging, censuring, despising, and hating

3. *And*

TEXT.

3. *And thinkest thou, O man, that judgest them, which do such things, and doest the same, that thou shalt escape the judgment of God?*

4. *Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?*

5. *But after thy hardness, and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God:*

6. *Who will render to every man according to his deeds:*

7. *To them, who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life:*

8. *But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation, and wrath:*

9. *Tribulation, and anguish upon every soul of man, that doth evil, of the Jew first, and also of the Gentile.*

I

PARAPHRASE.

them for what yourselves do with greater provocation. But (however through self-² partiality and prejudice you may deceive yourselves) this we are sure of, that the judgment of God against all such offenders, is according to truth and right. Are you³ so absurd then, O vain men [St. Paul here observes, that the Jews were as great sinners, and as much in want of the Gospel-mercy as the others, whom they censured and despised] as to imagine that you, who are guilty of the same corrupt practices against the law of Moses, for which you condemn others against the law of nature, shall yourselves escape the condemnation of God? Or are you so presumptuous as⁴ to despise the exceeding great goodness of God to you above them, in giving you the law, the covenant, and promises; and his forbearance and long-suffering exercised toward you, who have long deserved wrath; not considering, that the design of the abundant patience of God naturally leadeth, and is a powerful motive to engage you to repentance. But thro' your⁵ incorrigible impenitence and hardness of heart (which will not suffer you to repent and believe the Gospel) treasure up for yourselves a greater measure of vengeance against the day of vengeance, and of the revelation of the righteous judgment of God. Who will render a suitable recompense to every man, according to his works:⁶ Eternal life to them, who by patience and⁷ perseverance in well-doing, seek for glory, and honour, and immortality: But indig-⁸ nation and wrath to the (rebellious) perverse, and obstinate, who persist in disobe-

10. *But*

TEXT.

10. *But glory, honour, and peace, to every man, that worketh good, to the Jew first, and also to the Gentile.*

11. *For there is no respect of persons with God.*

12. *For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law,*

13. *(For not the bearers of the law are just before God, but the doers of the law shall be justified.*

14. *For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves:*

15. *Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another)*

16. *In the day, when God shall judge the secrets of men by Jesus Christ, according to my Gospel.*

PARAPHRASE.

dience to the doctrine of true religion. *I* 9
say, tribulation, and anguish shall be the portion of every soul of man that doth evil; of the Jews first, as sinning against the greater light of revelation; and also of the Gentiles, in proportion to their sinning against the law of nature. But glory, and 10
honour, and everlasting peace and happiness shall be the inheritance of every one, that perseveres in well-doing, of the Jews first, and also of the Gentiles: For with 11
God there is no respect of persons; no difference or distinction in his judgment, between Jews and Gentiles (for though the Gentiles have not the revealed law, yet it is evident they are not without a law, since tribulation and anguish shall be on every soul that worketh evil, whether Jew or Gentile.) For as many as have lived wickedly, without the knowledge of the law 12
written, shall be justly adjudged to punishment (which is the case of the Gentiles) without any regard to the law written, being condemned by the law written in their hearts; and (which is the case of the Jews) as many as have lived wickedly 13
under the dispensation of a law revealed, shall be condemned according to that law. For know this, O thou Jew, that not they, who only hear, or have it in possession; not they, who know the law by revelation; but they that obey the moral 14
precepts of the law, shall be justified, i. e. accepted as righteous in the sight of God. And say not that the Gentiles therefore cannot be justified, because they, having not the law, cannot be doers of it, which evidently

PARAPHRASE.

dently they are capable of; for when without the help of the revealed law, they, by the help and guidance of the light of nature perform the duties contained in the moral law, these having not the benefit of the law by revelation, are manifestly a rule of living, a law unto themselves, i. e. have the knowledge of the law by the discovery of their natural reason; Doing those things whereby they shew the duties of the law to be written in their hearts, their conscience also bearing them witness to it, and their own thoughts or reasonings within themselves, at the same time, according to their moral or immoral behaviour, accusing or else excusing, approving or condemning themselves and one another, as their actions are good or bad, according to which they shall be recompensed. In the day when God shall judge the secrets of all hearts by Jesus Christ, according to the doctrine of the Gospel, which by the command of God I preach to the world.

PART II. Ch. ii. 17—24.

St. Paul. having caught the Jews in their own net, by condemning them out of their own mouth, proceeds to shew, that it is in vain for them to endeavour to extricate themselves by pleading the privileges of the Jewish institution, viz. the Mosaic law and circumcision: the first of which is considered by the Apostle in this part; wherein he shews, that the law being disobeyed by them was so far from justifying of them in the sight of God, or putting them in a better condition than the Gentiles, that on the contrary it served to expose and aggravate their guilt, and so to heighten their condemnation.

TEXT.

17. *Behold, thou art called a Jew, and reatest in the law, and makest thy boast of God;*

18. *And knowest his will, and approvest the things, that are more excellent, being instructed out of the law,*

PARAPHRASE.

You rest or trust in the outward performances of the law, and think to justify yourselves, by pleading your privilege of having the law of Moses; but since you disobey the law, this is manifestly a vain conceit; for observe you (of whom I speak) are by name and profession [a] Jews, and with satisfaction rest in the privilege of having the law, and make your boast of God, as your God in covenant, as being

19. *And*

TEXT.

PARAPHRASE.

19. *And art confident, that thou thyself art a guide of the blind, a light of them which are in darkness,*

20. *An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law.*

21. *Thou therefore, which teachest another, teachest thou not thyself? thou that preachest, a man should not steal, dost thou steal?*

22. *Thou that sayest, a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?*

23. *Thou that makest thy boast of the law, through breaking the law, dishonourest thou God?*

24. *For the name of God is blasphemed among the Gentiles through you, as it is written.*

in an eminent sense, your God, and yourselves his peculiar people. And that you know his will (by revelation) and that you have the law which himself gave you from Heaven, whereby he hath enlightened you, and by that immediate revelation taught you what things are good and excellent, and tend to life, and what things are evil, and tend to eternal death: *And comparing yourselves with the poor Gentiles,* are confident that you are able to be guides of the Gentiles, lights to them that sit in darkness: Instructors of the ignorant, and teachers of babes, having a complete system of the religious and moral knowledge of the law, i. e. a scheme or draught of the affirmative precepts of the law, which instruct you what to do, and of the negative precepts of the law, which teach you what to leave undone. You then, that are masters, and teach others, and undertake to be their guides, are not you self-condemned if you do not practise your own doctrine? you that preach the unlawfulness of theft, are not you inexcusable in stealing? You that declare the heinousness of adultery, do you not by committing adultery condemn yourselves with your own mouth? you that proclaim the abominable sinfulness of idolatry, are not you heinously guilty, robbing God of his honour another way? You that make your boast of the law, can you escape the wrath to come, when by your notorious transgressions of the law, you bring a scandal and reproach upon the most holy name of God and his religion. For so you do, according to the plainest testimonies of the Scriptures, which expressly say, that the name of God is blasphemed among the Gentiles, through the occasion of your unworthy

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P A R A P H R A S E.

behaviour and wicked lives, and that the religion and true worship of God is reviled and ill-spoken of among Infidels, by reason of the ill lives of its unworthy professors, see 2 Sam. xii. 14. Ezek. xxxvi. 20—23. Isai. lii. 5. *So that through your disobedience, the law is of no effect, but only to expose and aggravate your guilt.*

N O T E S.

[a] ἐπωνομάζῃ, Thou art named, or art nominally a Jew, emphatically said by St. Paul, who plainly shews in this place, that they who are Jews in outward profession alone, are not such in God's esteem, and so are not Jews in reality and truth, or to any good purpose, but only nominally, and in vain.

PART III. Chap. ii. 25—29.

The Apostle shews the vanity of their other pretence for acceptance with God, viz. that of circumcision, which is likewise of no use any otherwise than as an obligation and engagement, a motive and help to obedience; and when it does not produce this effect, serves only to heighten the condemnation of the disobedient Jews, by the example of those obedient Gentiles, who with the assistance of natural reason only, without the benefit of revelation, obey the will of God: For that the circumcision which God esteems and accepts is not the literal circumcision of the flesh, but the spiritual circumcision of a pure heart, manifesting itself in an holy life and conversation; so far as the observance of the ceremonies of the law kept the Jewish people steady in their adherence to the true God, and by the care required in avoiding every natural impurity, continually reminded them to be much more fearful of whatever was morally such; so far those ceremonies were of real esteem in the sight of God, and of real religious advantage to men.

T E X T.

25. *For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision*

P A R A P H R A S E.

And the same may be said of circumci-²⁵ fion: for circumcision or the Jewish institution [a] is of advantage, so far as it proves an obligation and a motive of obedience to the moral and eternal law of God; but if it fail of that effect, it avails

26. *There-*

TEXT.

PARAPHRASE.

26. *Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?*

27. *And shall not uncircumcision, which is by nature, if it fulfil the law, judge thee, who by the letter, and circumcision dost transgress the law?*

28. *For he is not a Jew, which is one outwardly: neither is that circumcision, which is outward in the flesh:*

29. *But he is a Jew, which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.*

nothing; you are no better with your circumcision than without it, nor your condition at all preferable to that of the Heathens, it is of no more advantage to free from God's condemnation than uncircumcision: If then the Gentiles assisted by the²⁶ light of reason only, without the advantage of revelation, obey the righteous precepts of the law, shall not their obedience in their natural state, equally intitle them to the acceptance of God, as if they were circumcised, and every way Jews? i. e. shall they not be as acceptable to God? be accounted and accepted as God's elect people, and members of his church, and accordingly partake of his favour; (for which they are qualified upon the same grounds, and for the same reason) as much as if they had enjoyed the benefit of revelation, and the outward sign of the visible church? And will not the obedience of the Gentile,²⁷ who continues uncircumcised as he was by nature, in such case prove you unavoidably subject to condemnation, who under the advantage of the law revealed, and the legal dispensation, live in disobedience to the law? For he is not a Jew, in God's esteem, who is such in outward²⁸ appearance and profession only; neither is that circumcision in the religious and true sense, which is outward, and literal in the flesh: But he is a Jew, in the real and only valuable sense, who is one in²⁹wardly, in a pious and virtuous frame and temper of mind; and circumcision is properly the spiritual, of the heart, consisting in the internal purity and holiness of the mind and soul, which, however overlooked and slighted by men, is of the greatest value, and highest esteem in the sight of God.

PART IV. Chap. iii. 1—8.

St. Paul here answers some objections: If then both Jews and Gentiles were equally liable to the wrath of God, for that he being no respecter of persons, as many as have sinned without the law, shall perish without the law, and as many as have sinned under the law, shall be judged by the law; if a wicked Jew be as liable to condemnation as a wicked Heathen, and a virtuous Heathen in as good a condition as a virtuous Jew; if the spiritual circumcision of the heart only be acceptable in the sight of God, and without this the literal circumcision of the flesh be nothing worth; it is natural to ask, What advantage have the Jews above the Heathens? or what are they the better for their circumcision, and the Mosaic institution? To which the Apostle replies, that the advantage of the Jews above the Heathens was very great upon all accounts, and, above all, upon this account proper to the present purpose, viz. that to them were delivered and intrusted the revelations of God's will together with most gracious promises, and severe threatnings, to assist and engage men to perform it: an unspeakable advantage which the Heathens wanted.

But still it might be urged, since the Scriptures are of no benefit to them that do not believe and obey them, as some of the Jews did not, where was their advantage in having them? what were they the better for them? To which the Apostle's answer implies, that this objection can be of no force, since the power and efficacy of God's word is not at all affected by the disobedience of particular men: What (says he) if some believed not? shall their infidelity make void the fidelity of God? or render his word of none effect? To which he replies with a just indignation, God forbid! with a deserved abhorrence let us reject such a thought, and readily and heartily acknowledge on the contrary, that God is ever true and faithful to his word, however faithless men may prove, or whatever their behaviour may be; that, according to the Scriptures, God may be justified in his sayings, and overcome when he is called in question: *The word of the Lord therefore standeth for ever*; whether men believe it or not: whether they believe the fidelity of his promises, and the veracity of his threatnings or not, he will infallibly fulfil the one, and execute the other; if men believe not, yet he abideth faithful, and cannot deny himself, 2 Tim. ii. 13. So

that the power and efficacy of God's word was equally the same, whether they believed it or not, and consequently the advantage of the Scriptures was not at all the less because some of them would not use it when put into their hands.

In the following part of this Section, the Apostle guards against a false and dangerous conclusion of some very corrupt and vicious persons, who might, by a very false and perverse way of reasoning, be supposed to charge the doctrine contained in his answer to the foregoing objection with a most dangerous and fatal consequence, viz. that God is unjust in punishing sinners, and that they ought rather to be encouraged in their sins, if, say they, the word of God shall infallibly take effect, and his fidelity stand for ever immoveable, notwithstanding the opposition of our infidelity and disobedience, then the truth and righteousness of God appear to be magnified and confirmed through the occasion of our unrighteousness and infidelity; and what shall we say to this? is not the consequence, that God is unjust in executing his threatened vengeance upon us? Here, the Apostle shocked at the profaneness of the supposition, with a becoming interruption, stops the gain-sayer, Hold, says he, and immediately replies, not without a just indignation, God forbid that any one should entertain such a thought! For it is impossible that God should be unjust, as the Scripture assures us, Gen. xviii. 25.

The Apostle, having quashed this part of the objection, as soon as mentioned, and stopped the mouths of his (supposed) Jewish adversaries with the words of Abraham in the text aforecited, proceeds to set forth the whole objection in the person of one of them, thus; If the faithfulness and truth of God appear more abundantly conspicuous to his glory by means of our contrary behaviour, is it not reasonable, that, instead of being punished for those sins, which render the truth and fidelity of God more abundantly glorious, we should be rather encouraged to sin on the more for the advancement of his glory, according to that known saying, *Let us do evil, that good may come?* The former part of this objection St. Paul had already answered; to the latter he replies sufficiently thus, This is a principle so visibly and damnably absurd, that it needed no other confutation than the bare mentioning, and therefore the Apostle thinks it not fit or worth while to stay and reason the case, but turns it off immediately with a just abhorrence and indignation, *whose damna-*

damnation is just: This impious principle, which some hold, and some falsely and blasphemously charge upon the Christian doctrine, we are so far from holding, that we declare it to be a dam-
natory principle, and for which God will inflict just vengeance upon them according to their desert.

T E X T.

1. *What advantage then hath the Jew? or what profit is there of circumcision?*

2. *Much every way: chiefly, because unto them were committed the oracles of God.*

3. *For what if some did not believe? shall their unbelief make the faith of God without effect?*

4. *God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome, when thou art judged.*

5. *But if our unrighteousness commend the righteousness of God, what shall we say? is God unrighteous, who taketh vengeance? (I speak as a man)*

6. *God forbid: for then how shall God judge the world?*

7. *For if the truth of God hath more abounded through my lie unto his*

P A R A P H R A S E.

If then Jews and Gentiles are equally liable to the wrath of God, it is natural to ask, what advantage have the Jews above the Heathens? or what are they the better for circumcision, and the Mosaic institution? I answer, Very much upon all ac-
counts; and especially upon this account, that they had received and were intrusted with the revelations of God in the writings of Moses and the Prophets, containing the clear discovery of God's will, together with his promises and threatnings to assist and engage them to perform it: which was an extraordinary advantage: For what if some
of them did not use it, when put into their hands; but lost it to themselves through unbelief or disobedience? the advantage of the Scriptures is not the less in itself; for
shall their infidelity frustrate the fidelity of God, and render his word of no effect? God forbid: with a just indignation let us reject every such thought, and on the contrary, let us heartily acknowledge that the Word of God cannot possibly fail of its accomplishment, though the words of all men may, or often do, Numb. xxiii. 19. If therefore the fidelity and the truth of God, and the efficacy of his word stand for ever [a], notwithstanding their infidelity and disobedience, then the advantage of the Scriptures was never the less, that some of them did not believe. But here
glory;

TEXT.

PARAPHRASE.

glory; why yet am I also judged as a sinner?

8. And not rather (as we be slanderously reported, and as some affirm, that we say) Let us do evil, that good may come? whose damnation is just.

again the unbelievers may perhaps object: If the Word of God shall infallibly take effect, notwithstanding the opposition of our infidelity and disobedience, so that the advantage of it is not at all affected thereby, then the truth and righteousness of God appear to be confirmed and magnified through the occasion of our unrighteousness and infidelity; and if so, what shall

we say? Does it not reflect upon the justice of God to execute his threatened vengeance upon us for that infidelity, by which his righteousness and truth are glorified? (I speak this in the person [b] of one of those profane objectors.) To which I answer, God forbid, that any should entertain such a thought! for it is impossible that God should be unjust, as the Scripture assures us by the mouth of Abraham, Gen. xviii. 25. *Shall not the judge of all the earth do right?* It is impossible that God should be unjust, whose essential character and proper office is to administer justice to all the world; so that the punishment of unbelievers does not at all reflect upon God's justice, though he (ever working good out of evil) turns their wickedness, contrary to their own design, or at least without their intention, into an instrument of his glory. But (says the profane gainsayer) the whole objection is, If the fidelity and truth of God appear more abundantly conspicuous to his glory, by the means of our contrary behaviour, is it not reasonable that instead of being punished for those very sins which render the truth and faithfulness of God more abundantly glorious, we should rather be encouraged to sin on the more for the advancement of his glory, according to that saying, *Let us do evil that good may come?* *ὃ μὴ (καθὼς βλασφημύμεθα, &c.)* And not rather, as is blasphemously reported, as a consequence of the Christian doctrine, of us that we do, and some people slanderously say, we hold for a principle that we should do, evil, that good may come: which with the utmost abhorrence we condemn as a damnable tenet [c].

NOTES.

[a] See Isa. xl. 8. Numb. xxiii. 19. 2 Tim. ii. 13.

[b] Κατὰ ἄνθρωπον, *ad hominem*, according to the principles or notions of the man, that argues at this rate, i. e. in the person of such an objector.

[c] Hear, O ye Romanists, what St. Paul saith to the Romans.

PART V. Chap. iii. 9—20.

ARGUMENT.

St. Paul, having charged the Jews with being finners, as well as the Gentiles, and having shown that their boasted privileges of the law and circumcision do not excuse, but rather aggravate their guilt, and having also replied to such objections as came in his way, proceeds here to the confirmation of his charge, by many full and clear testimonies taken from the Scriptures of the Old Testament, out of which he produces a catalogue of the crimes and vices of the Jews, answerable to that of the sins of the Heathens, given c. i. v. 28—32. and thereby concludes the Jews equally finners with the Gentiles, and alike obnoxious to the wrath of God. From whence appears the necessity of a new and merciful institution of religion, in order to redeem men from God's wrath, and restore them to his favour and acceptance.

TEXT.

9. *What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;*

10. *As it is written, There is none righteous, no not one:*

11. *There is none that understandeth, there is none that seeketh after God.*

12. *They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.*

13. *Their throat is an open sepulchre; with their*

PARAPHRASE.

But to return to the point under consideration: Are the Jews then, with all their outward privileges and advantages, in any better state than the Gentiles, in reference to justification or acceptance with God as righteous? Not at all. For I have already alledged, that all Jews, as well as Gentiles, are included under sin and guilt, which I shall now evince by the testimonies of their own Scriptures in the Old Testament. There is 10 none righteous, no not one: There is none 11 that considereth and understandeth, there is none that seeketh after God: They are all 12 gone out of the way, they are altogether become reprobate and abominable, there is none that doeth good, no not one; their 13 throat is full of corruption and filth, like an open sepulchre, with their tongues have they used deceit; the poison of asps is under their lips; whose mouth is full of 14
tongues

TEXT.

PARAPHRASE.

tongues they have used deceit; the poison of asps is under their lips:

14. *Whose mouth is full of cursing and bitterness.*

15. *Their feet are swift to shed blood.*

16. *Destruction and misery are in their ways:*

17. *And the way of peace have they not known.*

18. *There is no fear of God before their eyes.*

19. *Now we know that whatsoever things the law saith, it saith to them, who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

20. *Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

curse and bitterness: Their feet are swift¹⁵ to shed blood: destruction and misery are¹⁶ in their ways; and the way of peace have¹⁷ they not known; there is no fear of God¹⁸ before their eyes. Now all these things¹⁹ are manifestly spoken in the Old Testament, and we know, that what is said there, is said to them that are under the legal dispensation, i. e. the Jews; so that every mouth must be stopped by the force of truth, and all the world, Jews as well as Gentiles, must acknowledge themselves guilty in the sight of God, and liable to condemnation; from whence it is mani-²⁰fest, that by virtue of works performed according to the terms of any law (either the law of nature, or that of Moses) it is impossible for any man to be justified: For, in fact, the law only discovers the heinous nature and guilt of sin, without affording any sufficient power to avoid it, or means of recovery from it.

PART VI. Chap. iii. 21—26.

ARGUMENT.

The necessity of a new institution of religion, in order to make men righteous, being manifest from the insufficiency of both the law of nature, and the law of Moses to this purpose, God hath therefore revealed the Christian dispensation, as more available and effectual to bring men to salvation through Jesus Christ, whom he hath appointed to be the archetypal and original, the real and true propitiatory or mercy-seat, to make atonement for the sins of the world. by his own blood, and to declare God's gracious method of justifying men (i. e. of shewing mercy to penitents, in pardoning their sins past) and accepting them as righteous through Christ, upon condition of faithful obedience for the future. From whence it evi-

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dently appears, that our justification is entirely owing to God's free goodness and mercy; and that this gracious mercy of justification, or pardon and acceptance, is conferred upon us according to the terms of the Gospel, as the only means of justification for the future.

T E X T.

21. *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

22. *Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:*

23. *For all have sinned, and come short of the glory of God;*

24. *Being justified freely by his grace, through the redemption that is in Jesus Christ:*

25. *Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

26. *To declare, I say, at this time his righteousness: that he might be just, and the justifier of him, which believeth in Jesus.*

P A R A P H R A S E.

But now the insufficiency of the Jewish dispensation (as well as the law of nature) to make men religious and righteous in the sight of God, either to preserve men from sin, or to furnish them with proper means of reconciliation after sin, sufficiently appearing, and consequently the necessity of a new institution, which might be more available and effectual to that end, being evident also, therefore God, in performance of his own free promises given in the law and the prophets, hath revealed his method of justification, without any regard to the law, which is foretold and attested in the Scriptures of the law and the prophets; I say, God's method of justification and salvation upon the terms of repentance, and faithful obedience, thro' Jesus Christ, which is extended to all, and conferred upon all that sincerely embrace it, without difference or distinction, because all having sinned, and come short of the glory [a] of God stand equally in need of it, having no way to attain to justification or acceptance with God, but by recourse to his free grace and mercy through the redemption that is in Christ Jesus, whom God hath appointed to be the real and true propitiatory [b], upon condition of [c] sincere faith through his own blood, for the manifestation of his method of justification by the remission of sins past, through the forbearance of God, allowing men

P A R A P H R A S E.

men space and opportunity of repentance, and not imputing their trespasses to them who believe in him, 2 Cor. v. 19. I say, for the manifestation of his method of justification (which he hath appointed and accepts) at this present time in the Christian dispensation; whereby it appears that God is righteous in performing his mercy promised to the Patriarchs, and that he justifies, or mercifully pardons and accepts, men as righteous unto salvation, upon the terms of the Gospel of Christ.

N O T E S.

[a] The glory of God may here mean, either that glory which God hath prepared for the righteous, or that universal and perfect righteousness, in which the glory of God consists.

[b] ἱλαστήριον, here signifies propitiatory or mercy-seat, not propitiation: The mercy-seat was the place where the High Priest made atonement for the sins of the people, with the blood of the sacrifice: In like manner Christ hath made atonement for the sins of the world by his own blood.—Again, the mercy-seat was the place where God declared his good pleasure to his people: Even so by Christ he hath delivered unto us the word of reconciliation, or the mercy of the Gospel; so that in all respects Christ, who was the Antitype, is properly called the Propitiatory.

[c] MS. Alex. omits the words διὰ πίστεως, which seems conformable to the Apostle's sense here; nevertheless since they are usually, and not inconsistently read, I have paraphrased them with the distinction of a parenthesis.

SECTION VII. Chap. iii. 27 — 31.

A R G U M E N T.

The Apostle here draws an inference from his foregoing discourse, viz. That there is no reason or ground for any persons (he means the Jews) to glory in their condition, as better than that of others; since all (Jews as well as Gentiles) are obliged to have recourse to the mercy of the Gospel; which is offered and afforded to all upon the same terms, agreeably to the wisdom and goodness of God, who is the God of the Gentiles as well as of the Jews, and will accept both upon the same condition of obedience to the Gospel; which doctrine (as the Apostle observes) is so far from destroying the law, that it establishes and confirms it (more effectually than the Jewish ceremonies could do) according to the true intent and meaning of it.

TEXT.

27. *Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.*

28. *Therefore we conclude, that a man is justified by faith without the deeds of the law.*

29. *Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:*

30. *Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith.*

31. *Do we then make void the law through faith? God forbid: yea, we establish the law.*

PARAPHRASE.

Since then the mercy of the Gospel is²⁷ the only way to justification and salvation, what is become of some people's glorying and vaunting themselves as in a better state than others? It is excluded. By what doctrine? That of justification by the works of the law, performed according to the terms of the law? No: (for could it be obtained that way it would admit of glorying) but by that of justification by the mercy of the Gospel only. It is evident²⁸ then from what I have already argued, that a man is justified by obedience to the Christian religion, without any regard to the ceremonies of the Jewish law. And with²⁹ very good reason: for is God the God of the Jews only, and not of the Gentiles also? Yes; doubtless he is the God of the Gentiles also: Seeing he is one and the same God, and³⁰ Father of all, who will justify (all according to the same unchangeable rule of his dealing with men) the Jews through faithful obedience, and the Gentiles for faithful obedience to the doctrine of the Gospel; Do we then, as some ob-³¹ject, by our preaching the Christian religion, disannul and make void the law of God, or that revelation of his will which he made to the Jews? No: we are so far from that, that by introducing Christianity, we establish and confirm the law, according to the real intent, the true end, and design of it; we confirm and perfect the moral and immutable law, much more effectually than the Jewish ceremonies were able to do.

SECTION VIII. Chap. iv.

ARGUMENT.

Against this doctrine of the Apostle, that obedience to the Christian religion alone justifies men without the observance of the ceremonial law, so that the Jews have no ground at all to think highly of themselves above

above others, and glory in their condition as better than that of the Gentiles; he knew the Jews and Judaizers were ready to object the instance of Abraham, the great pattern of righteousness, who received the covenant of circumcision, and was, by God's immediate appointment, the Father of his visible church, the Jewish nation, and whom therefore they took for granted to have been justified or accepted with God, upon account of these external privileges or performances. To this the Apostle makes such a reply, as not only takes off the force of the objection, but turns it, on the contrary, into a plain proof of his own doctrine, viz. that this justification by faith without works (i. e. by the Gospel alone, without the ceremonies of the law) was abundantly sufficient; because it was the same by which Abraham himself, the father of the faithful, was justified; for the promise was not to Abraham and his seed through the law (the Mosaic law) but through the righteousness of faith, *Y 13.* or rather, I think, that the Christian doctrine of justification by faith without works, is undeniably true; because it was the constant rule or condition of acceptance with God, both before the law (proved by the instance of Abraham) and under the law (proved by the express declaration of Scripture) as well as now since the coming of Christ. Abraham (says he) was accepted as righteous in the sight of God, not by virtue of any ritual observances, but, according to the express declaration of Scripture, by virtue of his faithful trust in God's mercy: for pardon and favour upon the terms of repentance and sincere obedience: He adhered stedfastly to the true religion, he believed in God with all his heart, and served him faithfully; and this fidelity and sincere obedience were accepted of God, and rewarded as perfect obedience and righteousness. The religion of Abraham therefore was the same as the spiritual religion of the Gospel; he lived before the law, as our Saviour requires that Christians should do after the law, worshipping God in spirit and in truth; and consequently, the doctrine of Christianity, which we Apostles now preach, was from the beginning the declared condition of acceptance with God, or justification unto salvation.

From hence the Apostle goes on to prove from Scripture, that afterwards, under the legal state, the blessing of acceptance with God was declared to be obtained by the same condition; so that both before and under the law, as well as now under the Gospel, this same was the constant and unalterable rule of God's dealing with men (therefore called, The Everlasting Gospel, Rev. xiv. 6.) and by necessary

cessary consequence, must be the right and true method of justification.

This point gained, the Apostle proceeds to shew that this blessing of justification, upon the terms of repentance, and sincere obedience, is not peculiar to the Jews, but common to the Gentiles also, which he proves from the same example of Abraham; and that, because he was justified in his natural state before his circumcision, and therefore cannot possibly be said to have been accepted of God as righteous, upon account of circumcision (which he had not then received) but upon the account of that faithful service of the true God, whereby he was qualified for God's favour before it. And thereupon he received circumcision, as a sign of that righteousness which he had through fidelity before. Whereupon he became the great pattern of justification to all persons of all nations, that imitate his example, and is therefore deservedly called the Father of all faithful and holy men, who thus acceptably serve God in all ages, and in all countries of the world.

Then follows an account of Abraham's justification by his faithfulness in God's service; which history is recorded in Scripture, not only for the commendation of his fidelity and righteousness to all succeeding ages, but also for our information; that by the same fidelity, we are, in the religious sense, and in God's estimation, children of Abraham, and having the same qualification, we have the same title to the inheritance of the blessing: i. e. if, as he performed faithful obedience upon the principle of believing in God, who quickeneth the dead; so we perform the like sincere obedience upon the like principle of believing in God, who raised from the dead our Lord Jesus Christ, by whose death our sins are expiated, and by whose resurrection we are assured of our justification.

T E X T.

1. *What shall we say then, that Abraham our father, as pertaining to the flesh, hath found?*

2. *For if Abraham were justified by works, he hath whereof to glory, but not before God.*

P A R A P H R A S E.

Against this doctrine (viz. that we are justified by obedience to the Christian religion alone, without regard to the ceremonial law, so that the Jews have no foundation at all for glorying in their condition, as better than that of others) I know some of you are ready to object the instance of Abraham, the great Patriarch of our na-

3. *For*

TEXT.

PARAPHRASE.

3. *For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.*

tion, who received the covenant of circumcision, concerning whom you will ask, What advantage then hath he got by virtue of circumcision in the flesh? which is an objection that must be considered: for you will tell me, that if Abraham was justified by virtue of ritual works (as the Jews take for granted) then he hath ground of boasting in those works, by which he was justified; then there is justification by ceremonial performances, and outward privileges, and that affords matter of glorying. But (I answer) Abraham was not justified by ritual performances, so as to have any matter of glorying in the sight of God, but by the same fidelity and obedience which the Gospel requires. For what saith the Scripture? not that Abraham was justified, and received the promises as being circumcised, or the father of the Jewish nation, or for any external works whatever; but that he believed in God, and it was accounted to him for righteousness; i. e. he trusted in God with all his heart, and served him faithfully, and this faithfulness qualified him for God's favour and acceptance.

4. *Now to him that worketh is the reward not reckoned of grace, but of debt.*

5. *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

Now he that receiveth his reward, or obtaineth righteousness for his works, receiveth it not in the nature of a favour, but of a debt; having performed all that was required of him, in order to his being righteous before God, and accepted of him: but he who hath not any thing, on the account of which he can be deemed righteous by virtue of his works, is not justified by the merit of his works, but by his faithful trust in the mercy of God, as pardoning and receiving into favour penitent sinners, it is plain his faithful trust in God's mercy for pardon and favour must be esteemed the condition of his acceptance, as righteous. So that from the beginning, before the law, Abraham and the Patriarchs were justified by the same terms of the everlasting Gospel, which we (the Apostles) preach.

6. *Even*

TEXT.

PARAPHRASE.

6. *Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,*

7. *Saying, Blessed are they, whose iniquities are forgiven, and whose sins are covered.*

8. *Blessed is the man, to whom the Lord will not impute sin.*

the exprefs declarations of Scripture, the constant and unchangeable rule or condition of God's acceptance, was the mercy of the Gospel; and therefore the mercy of the Gospel, is the right true and only way to justification and salvation.

9. *Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.*

10. *How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.*

11. *And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the fa-*

And in the same manner, afterwards 6
under the law, the blessedness of the man
who is accepted as righteous, through his
faithful trust in God's mercy for pardon
and favour, upon his repentance and amend-
ment is described in the Scripture by David,
Ps. xxxii. 1, 2. *Blessed are those* (not who 7
observe the law to do it, but) *whose trans-*
gressions are forgiven, and whose sins are
covered; blessed is the man, to whom the 8
Lord imputeth not sin. So that both before
and under the Jewish dispensation, as well
as now under the Christian, according to

The only remaining question then is, 9
Whether the privilege of this blessedness is
peculiar to the Jews, or belongs to the
Gentiles also in common; for we are con-
cluded by the plain testimony of Scripture,
that the example of Abraham proves a
faithful trust in God's mercy for pardon
and favour to be the condition of accept-
ance with him? Now this question also is
answered by considering again the same ex-
ample of Abraham: In what state then was 10
his faithfulness imputed to him as righte-
ousness? was it in his state of circumcision
under the covenant, or in his natural state
before it? Plainly, not in his covenant state
of circumcision, but in his natural state of
uncircumcision, he believing unto righte-
ousness before he was circumcised, Gen.
xv. 6. And he thereupon received the co- 11
venant

P A R A P H R A S E.

venant of circumcision for a seal or token of that righteousness, or justification, which he had attained to by his faithfulness in his natural state before: So that in the religious, i. e. the true and only valuable sense, he is the father of all the faithful servants of God, who believe in him, and obey him sincerely, without circumcision; and the father of the circumcision or Jewish nation, to them who not only are circumcised and naturally descended from him, but also do the works of our father Abraham, and walk in the steps of that faithfulness in God's service, of which he was the great and eminent example in his natural state of uncircumcision.

13. *For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

14. *For if they which are of the law be heirs, faith is made void, and the promise made of none effect.*

For the promise to Abraham that he ¹³ should be the heir of the world [a], was not made to him or his seed upon account of the law, but upon account of his justification, through his entire trust and faithful obedience to God: which is evident and certain: for if they who seek to ¹⁴ be justified in the sight of God, by the ceremonial performances of the Jewish law, are intitled to the inheritance of the blessing, i. e. if the observance of the law be the way to obtain God's eternal favour and acceptance, then Abraham's faithfulness in God's service is of no significance, and the promise of God of no effect, and to no purpose.

N O T E S.

[a] Which the reason of the thing shews, and the Apostle expressly declares, Heb. xi. to be meant of the Heavenly Canaan, the New Jerusalem, whereof the Land of Promise was but a type and a shadow.

T E X T.

15. *Because the law worketh wrath: for where no law is, there is no transgression.*

P A R A P H R A S E.

And besides, the promise to Abraham ¹⁵ could never be through the law; for the law is so far from justifying men in the sight of God, that on the contrary, by discovering the heinous nature and guilt of
G sin,

PARAPHRASE.

sin, without giving them any power to avoid it, or means of recovery from it, the law, in fact, only worketh in their consciences a sense of God's wrath hanging over their heads for their transgressions, which without the law they could not labour under; for where the law is not revealed, as there can be no transgression, so there can be no sense of condemnation for it.

16. *Therefore is it of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,*

17. *(As it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were:*

that he is the father of us all) in the estimation of him on whom he believed, even of God, who quickeneth the dead, and so was able to quicken his body now dead, and the deadness of Sarah's womb, and called Isaac (before he was) by name, as if he had been in being.

18. *Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.*

19. *And being not weak in faith, he considered not*

It is plain therefore, that the condition of justification is a faithful trust in God's mercy for pardon and favour upon repentance and amendment, from whence it appears, that it is obtained (not by the observance of the Jewish law, but) by the gracious terms of the Gospel; so that the promise is sure and certain to all the children of Abraham, not only in the literal sense of the natural descendants, who observe the law, but also in the spiritual sense, of the religious children who imitate the faithfulness of Abraham, who is (in this most proper and eminent sense) the father of us all (according to the declaration of the Scripture, Gen. xvii. 4. *I have made thee a father of many nations*, i. e. of all

God's faithful servants in all nations, so

Now the faith of Abraham was manifested in this, that, against all natural grounds of hope, he believed in hope, that he should be the father of many nations, according to the word of God, Gen. xv. 5. *So shall thy seed be*; and being steadfast in his faith, though he knew the deadness of his own body (being about an hundred years old) and the deadness of Sarah's womb

his

TEXT.

PARAPHRASE.

his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.

20. *He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God:*

21. *And being fully persuaded, that what he had promised he was able also to perform.*

22. *And therefore it was imputed to him for righteousness.*

23. *Now it was not written for his sake alone, that it was imputed to him;*

24. *But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.*

25. *Who was delivered for offences, and was raised again for our justification.*

make atonement for our sins, and rose again from the dead, to give us from God the Father a convincing proof, and authentic declaration of the acceptance of that atonement, and in his glory to communicate to us the full effects and fruits thereof.

too, yet he doubted not of the promise of God; he staggered not through diffidence²⁰ or distrust; but was firm and unshaken in his faith, glorifying God in an exemplary manner, by his full trust and faithful obedience, and with an entire reliance and acquiescence of mind, depending that what God²¹ had promised, he was also able to perform, even by a resurrection from the dead, Heb. xi. 29. and therefore this faithful trust in²² God, which was a principle of sincere obedience, was accepted in him as righteousness; and those of all nations, as well Gentiles as Jews, who embrace the Gospel, which is the same with the religion of Abraham, shall be justified with faithful Abraham.

And this account of the acceptance of²³ Abraham's trust in God's mercy, and fidelity in his service, as righteousness, is recorded in the holy Scripture, not only for his sake, not only for the commendation of his faithfulness and righteousness to all posterity; but for our sakes also, for our²⁴ instruction, advantage, and encouragement, in whom it shall be accepted also, if with the like faith, as he believed in God, and served him who quickeneth the dead, so we likewise sincerely believe and serve God, who raised up from the dead our Lord Jesus Christ, who died as a peculiar victim to²⁵

SECTION IX. Chap. v. 1—11.

The Apostle observes, that this justification by the faith and obedience of the Gospel, affords us much greater assurance of present peace and reconciliation with God, and of eternal life and glory hereafter, than the law could do; for if, saith he *ŷ* 10. when we were enemies, we were reconciled to God by the death of his son: much more, being reconciled, we shall be saved by his life. And therefore we Christians, with just and good reason glory, first in this blessed advantage, as we do also secondly in our sufferings and afflictions, producing and perfecting in us patience, experience, hope, and assurance of the love of God; and moreover, thirdly we glory in God as being our God; to whom we are, not in name and appearance only, but in reality and truth a peculiar people through Jesus Christ, the author of our reconciliation, by whom we are reinstated in God's love and favour. In these three it is easy to observe the thread of the discourse, the intermediate verses being taken up with such considerations, as shew the reason Christians have to glory in tribulations.

TEXT.

1. *Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.*

2. *By whom also we have access by faith into this Grace, wherein we stand, and rejoice in hope of the glory of God.*

3. *And not only so, but we glory in tribulations also, knowing that tribulation worketh patience;*

4. *And patience, experience; and experience, hope:*

PARAPHRASE.

Now therefore being justified through the faith and obedience to the Gospel, we have peace with God through Jesus Christ our Lord, by whom we are brought, upon our obedience to the Christian faith, into this state of favour and salvation; in which we stedfastly persist, and glory at present in the assured hope it affords us of the eternal glory which God hath prepared for us hereafter.

And not only so, but we glory in afflictions also, knowing that affliction produces in us patience, and patience gives us experimental and satisfactory knowledge of ourselves, by the proof of our sincerity and constancy; and the knowledge of ourselves affords us a well-grounded hope, and our

5. *And*

TEXT.

PARAPHRASE.

5. *And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.*

6. *For when we were yet without strength, in due time Christ died for the ungodly.*

our helpless condition, when we were utterly fallen and lost under sin and misery, in God's appointed and due time his Son Christ Jesus died for the redemption of us sinners; of which love to us, even before we believed, the Gospel gives the highest demonstrations.

7. *For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.*

8. *But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.*

crowned with a singular degree of kindness and beneficence of temper in particular; but the love of God appears infinitely surpassing all comparison, in that Christ died for us, when we were neither good nor righteous, but sinners and enemies [c].

9. *Much more then being now justified by his blood, we shall be saved from wrath through him.*

10. *For if when we were enemies, we were reconciled to God by the death of his Son: much more*

hope suffereth us not to be ashamed of our faith in Christ, is in no danger of disappointment (or we know cannot be disappointed) for the sense of the love of God is shed abroad abundantly in our hearts, upon our embracing the Christian religion [a], in which we are settled and established by the gifts and graces of the Holy Ghost [b], the earnest of our future inheritance, Eph. i. 14. and xiv. 30. and the fruit of our faith, Gal. iii. 14. Because in 6

The reconciliation of penitent sinners to God, by the death of his Son, is the highest instance of love and goodness that ever was shown to mankind; for it is scarce possible to find any one that would die for a just or righteous person; if it be possible to find an instance of one that would venture to die for a good man, i. e. for a man, in whom the practice of universal righteousness and a virtuous life in general, is 7

How much more then, now we are reconciled and justified by the atonement of his blood, shall we be saved by him from the wrath to come? for if, when we were enemies, God loved us so much as to reconcile us to himself, even by the death of his own Son, how much more, now we are reconciled and made righteous in his being 9 10

TEXT.

*being reconciled, we shall
be saved by his life.*

11. *And not only so,
but we also joy in God,
through our Lord Jesus
Christ, by whom we have
now received the atone-
ment.*

ciliation with God, and hath re-instated us all, Gentiles as well as Jews, in his favour.

PARAPHRASE.

fight, shall we be saved by the power of his intercession in his glorified state of immortal life?

And not only so, we are not only re-
conciled to, but moreover (upon a better
foundation than the law could afford) we
glory [d] in God as being our God, and
ourselves his peculiarly beloved people,
through Jesus Christ our Lord, who is the
blessed Author of our peace and recon-

NOTES.

[a] By bringing forth the fruits of the spirit, in a holy and virtuous course of life, we are sure that we have the Holy Ghost; and by having the Holy Ghost, we are sure that we are true Christians; and by being true Christians, we are sure that we are in the love and favour of God.

[b] The hope of eternal happiness, the glory of God, cannot deceive us, but gives us confidence and assurance in our Christian course, because of the gifts of the Holy Ghost bestowed upon us, and of the love of God towards us, the Jews themselves acknowledging that the Holy Ghost is given to none but those who are God's own people.

[c] Another evidence St. Paul gives them here of the love of God, and the ground they had to glory in the hope of eternal salvation, is the death of Christ for them, while they were yet in their Gentile estate, sinners, and unjustified.

[d] *We glory*: The same word is here used for the converted Gentiles, which he had used before for the boasting of the Jews, and that he had used, where he examined what Abraham had found who could not glory in works. The taking notice whereof may help us to the Apostle's sense, and plainly shews us that St. Paul here opposes the advantages the Gentile converts have by faith, to those the Jews vainly gloried in, without any ground or reason, by their observance of the law.

SECTION X. Chap. v. 12.

ARGUMENT.

The Apostle, with great variety of emphatical expressions, sets forth the exceeding goodness and compassion of God towards mankind, in causing the righteousness of the Second Adam, to become in its consequences more effectual towards the recovery and salvation of sinners, than the introducing sin into the world by the First Adam, had been instrumental towards their destruction.

TEXT.

PARAPHRASE.

12. *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.*

From whence it evidently appears, by ¹² reason of this reconciliation, life is procured to us by the Second Adam, as death came by the First; that as sin and death came into the world by one man, so by one man came also righteousness and eternal life; by one man, I say, sin entered into the world, and death by sin; and thus the sentence of death passed upon all men, in consequence of which [*b*] all became mortal [*c*].

13. *For until the law sin was in the world: but sin is not imputed when there is no law.*

For though all the time before the delivery of the law of God by Moses sin was ¹³ universally committed in the world, by men's transgressions of the law of nature, yet these transgressions (whatever other punishment they subjected them to) could not be the cause of their natural mortality; for there is no such thing as transgressing a law which is not in being: And therefore the posterity of Adam, who never had that positive law of God, to the breach of which only the threatening of natural death, or mortality was annexed, could not be made subject to the penalty thereof by their own actual transgressions, whatever other punishment they might incur thereby.

14. *Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after*

Yet nevertheless we see that all the time ¹⁴ from Adam to Moses, death reigned universally even over them that had not sinned after the similitude of Adam's transgression, *the*

TEXT.

the similitude of Adam's transgression, who is the figure of him that was to come.

natural mortality of mankind is plainly the effect and consequence, not of their own actual transgressions, but of the original sin of Adam, who, by thus introducing universal mortality, became the type of Christ, the promised universal Redeemer who was to come.

15. *But not as the offence, so also is the free gift. For if through the offence of one, many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

to restore them to a much happier state of immortality than Adam lost.

16. *And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification.*

of all the personal and actual sins of all men who sincerely believe and repent, unto justification, of which cometh life.

17. *For if by one man's offence, death reigned by one; much more they*

PARAPHRASE.

i. e. who had not sinned (like Adam) against that particular immediate revelation of God's will, to which alone the threatening of natural death was annexed by the positive sanction of God. And therefore the

In this resemblance there are two advantageous dissimilitudes; for though the one man Adam's offence became instrumental to the destruction of all [d], by introducing universal mortality, yet the gracious dispensation of God's love and favour, and his free gift (of justification and eternal life) in that dispensation of which the one man, Christ Jesus, is the author, is not only extended to all, but hath abounded to all in a higher degree, and greater measure, so as

Again, the damage came by means of one offence only; but the gracious gift is vastly different in this respect also: For indeed the sentence of judgment which passed upon all unto condemnation, is entirely owing to that one transgression; but the free gift is the pardon, not only of that one original sin, but of numberless others, even

For since the fulness of God's mercy and goodness, love and favour, is an infinitely greater and more powerful principle to do which

TEXT. PARAPHRASE.

which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

us good, and to save us, than one offence of one man could be to do us mischief, and destroy us; we may with all reason conclude, that if, through one man, and one offence of that one man Adam, the dominion of death prevailed over them all, so that the whole race of mankind by that means became mortal, much more shall they who have received the effects of God's abundant love and favour, and his gracious gift of justification through Jesus Christ, reign with him in his heavenly kingdom of glory: i. e. if one offence of the one man Adam was of such mischievous and fatal power and efficacy, as to introduce an universal mortality; surely the exceeding great love and favour of God is a much more powerful and stronger principle, and much more effectual must the abundance of his gracious goodness, and his free gift of justification be, not only to redeem men from their lost condition, but moreover to advance them to an infinitely better state than they lost by Adam; to advance them beyond their natural and original capacities, to be heirs of God, and joint-heirs with Christ in his eternal kingdom of glory [e].

18. *Therefore as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.*

19. *For as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.*

20. *Moreover, the law entered, that the offence might abound: but where*

It is plain then, from what I have here 18 said, that as, by the occasion of the one man, Adam's sin, the sentence of judgment passed upon all men unto condemnation, so by the meritorious act of perfect obedience of the one man, Christ Jesus, the gracious gift of God is conferred upon all, to the obtaining a state of righteousness, and a capacity of eternal life: For as 19 by the means of the one man's sin all were subjected to the punishment of it, so by the merit of the one man's perfect obedience, shall all be restored to a state of righteousness.

But when the law of Moses was more-20 over given to the particular [f] nation of the Jews, though contrary to the end and
H de-

TEXT.

PARAPHRASE.

sin abounded, grace did much more abound :

21. *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.*

sign of it, yet in fact and by consequence, it aggravated the guilt, and encreased the condemnation of those that were under it : but where sin abounded, there the gracious goodness of God super-abounded also : So that as sin triumphed in bringing death ²¹ upon all men, so the gracious goodness of God more gloriously triumphed in effectually introducing universal righteousness unto eternal life, through Jesus Christ our Lord.

NOTES.

[a] To sin and death in the original, the article is prefixt, because they are figuratively spoken of as persons.

[b] Ἐφ' ᾧ, upon which.

[c] Have sinned here, and were made finners, ᾧ 19, signifies became liable to the penalty or consequence of that sin, i. e. became mortal (as St. Paul evidently explains himself 1 Cor. xv. 22.) by an easy and common Figure, viz. of the cause for the effect. For as in Adam all die, even so in Christ shall all be made alive.

[d] οἱ πολλοί—τὸς πολλὰς, The many, i. e. All, the multitude, or collective body of mankind, as appears from 1 Cor. xv. 22. where the Apostle expressly assures us, that in Adam All die, and in Christ All are made alive ; and so here, ᾧ 18. All men fell under the condemnation of death, and All were restored unto the justification of life, which All men, in the very next words, ᾧ 19. are called οἱ πολλοί, The many ; so that The many in the former part, and The many at the end of this verse, must comprehend all mankind, and must be the same with, All men, in ᾧ 18. and 1 Cor. xv. 22. aforecited.

[e] By Adam, mankind lost an animal immortality, in an earthly Paradise : by Jesus Christ, they are (not only redeemed from their lost estate, but moreover) advanced to a spiritual eternity in the paradise of God, even in the kingdom of Heaven. By obeying the terms of the Gospel, men are not only reinstated in the favour of God, as a merciful and tender Father ; but their nature is moreover exalted beyond its original capacity and condition, exalted by Him to some similitude of His, who is in a singular manner the Son of God, and hath admitted and received them as joint-heirs with himself in his Father's kingdom. The Father hath appointed unto his Son Jesus Christ, a kingdom ; and I, says our Lord, appoint unto you a kingdom, even as my Father hath appointed unto me ; that who-
soever

soever overcometh (whosoever prevails over the sinful temptations of the world) may sit down with me in my throne, even as I also overcame, and am sat down with my Father in his throne.

[f] Παρεισῆλθεν, *insuper accessit* ; came moreover.

SECTION XI. Chap. vi. 1 — 23.

The Apostle proceeds to answer a very great and dangerous objection, and to prevent a most fatal and corrupt abuse, which he foresaw would arise in ill minds upon the doctrine he preached, and which in fact, to great numbers of those who call themselves Christians, has caused the Gospel itself, instead of being the savour of life unto life, to become the savour of death unto death ; What shall we say then ? shall we continue in sin that grace may abound ? To which the Apostle, not without a just indignation replies, God forbid ! how shall we that are dead to sin live any longer therein ? We Christians, as such, even essentially to our being disciples of Christ, have put off that body of sin which Christ came to destroy, and can no more (with any consistency to our profession) live in the practice of any known vice, than a man naturally dead can perform any natural action of life : And this we signify and exhibit, publicly and solemnly shew forth at our very baptism, wherein, by a lively emblem, we declare and represent our profession, which is to follow the example of our Saviour Christ, and to be made like unto him, that as he died and rose again for us, so should we who are baptized die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living ; to which therefore the blessed Apostle goes on to exhort us in the most forcible and affectionate manner, shewing that this free justification by grace, through the faith of the Gospel, without the ceremonies of the Mosaic institution, obliges men to a stricter obedience, to greater purity and holiness of life, than the law itself had done, Christians being made free from the service of sin, and become the servants of righteousness, *¶* 18. being dead unto sin, but alive unto God, through Jesus Christ our Lord, *¶* 11.

TEXT.

1. *What shall we say then? shall we continue*

PARAPHRASE.

What shall we say then? shall we continue in sin, that the grace of forgiveness

TEXT.

PARAPHRASE.

in sin, that grace may abound?

2. *God forbid: how shall we that are dead to sin, live any longer therein?*

3. *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?*

we did by the same most lively and significant emblem, make public and solemn profession of conforming ourselves to the natural death of Christ, by a spiritual resemblance or moral death unto sin, i. e. by utterly casting off and forsaking for ever all our former debaucheries, and unrighteous practices.

4. *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

5. *For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection:*

6. *Knowing this, that our old man is crucified*

may abound, and the mercy of God be magnified? God forbid! how is it possible 2 that we who are dead to sin, should live any longer in the practice of it? We Christians can no more, with any consistency to our profession, live in the practice of any known vice, than a man naturally dead can perform any natural action of life.

Don't ye know, that all of us who 3 were baptized into the Christian religion, as we did, by descending under water at our baptism [a], signify and declare our hope and trust in the merits of Christ's death, for the pardon of our past sins, so

Our being buried under water then by 4 baptism into death, shews that we are dead and buried with him, or in imitation to his death and burial, to the end that we might rise with him; or in imitation to his resurrection also, that as he was raised again by the glorious power of God the Father, so we also might rise to a new life of holiness and virtue, and walk therein for the future.

For if by mortifying the deeds of the 5 body, and steadily resisting the temptations of sin, we have been planted together in the likeness of his death, we shall of course grow up in his likeness to a glorious and happy resurrection; by being so risen from our death unto sin, as never to let sin have with.

TEXT.

PARAPHRASE.

with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7. For he that is dead, is freed from sin.

or force of it is utterly rooted out in us, to the end that thenceforth we might be no more subject to it: For as a slave that is dead, is discharged from the servitude of his master, so he in whom the body of sin is killed, i. e. destroyed, is thereby discharged from all manner of subjection to it.

8. Now if we be dead with Christ, we believe that we shall also live with him:

here, in order to a nearer resemblance of him in an happy and immortal life hereafter.

9. Knowing that Christ raised from the dead, dieth no more; death hath no more dominion over him.

10. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord.

12. Let not sin therefore reign in your mortal

any more dominion over us, but dying unto sin once for all, and henceforth living unto God; and thus we stand engaged to die to sin, knowing this for certain, that our former vicious course of life is entirely mortified, so that the whole body of sin, the whole substance, and power, and efficacy

Now if we have conformed to the example of Christ's death by a death unto sin, we must of course believe that we are to conform to his life also, by leading a new and heavenly life of holiness and virtue

resemblance of him in an happy and im-

Knowing this for certain, that Christ being raised from the dead, returns no more to a state of mortality, death can have no more dominion over him; for in that he died, he died upon the account of sin (to take away the guilt and power of it) once for all? but in that he liveth, he liveth unto God, a life wholly appropriated to him, an endless and immortal life, wholly dedicated to the enjoyment of his glory forever: So therefore you also ought in like manner to reckon yourselves for the future dead indeed unto all practises of sin, but alive to the service and glory of God through Jesus Christ our Lord.

Allow not sin therefore any more to reign in your mortal body, by subjecting

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9

10

11

12

body

T E X T.

body, that ye should obey it in the lusts thereof.

13. *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead; and your members as instruments of righteousness unto God.*

14. *For sin shall not have dominion over you: for ye are not under the law, but under grace.*

15. *What then? shall we sin, because we are not under the law, but under grace? God forbid.*

16. *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

vice ends in eternal death; or of Christ, in obedience to the Gospel since your conversion, the fruit of which is a state of righteousness here, and everlasting life hereafter.

17. *But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you.*

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yourselfes to obey the corrupt inclinations and incitements thereof; neither yield your 13 members up to sin (to be employed in its service) as tools of unrighteousness, but give yourselves up wholly to God, and your members to be employed only in his service, as instruments of righteousness and virtue: for if you do so, sin can have no 14 dominion over you, or power to hurt you, because you are not under the rigour and severity of the legal dispensation, but under the grace and mercy of the Christian.

What then? shall the mercy and good- 15 nefs of God, declared in the Gospel of Christ, much more expressly than under the law of Moses, be an encouragement to us to continue in sin? God forbid, that any one should harbour such a thought! Don't ye know, that to whomsoever you 16 give yourselves up, as servants, to obey his command, his servants ye are, whom ye thus obey? and from him ye must expect your wages; whether it be to receive the wages of sin, which is death, whose ser-

And therefore, God be thanked, that you 17 who were once habitual sinners, have since faithfully embraced the truth of the Gospel, and now obey from the heart that form of sound doctrine which was delivered you by the preaching of the Gospel, and

18. *Being*

TEXT.

18. *Being then made free from sin, ye became the servants of righteousness.*

19. *I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness unto holiness.*

20. *For when ye were the servants of sin, ye were free from righteousness.*

the works of wickedness; so now you should entirely give yourselves up to the service of righteousness, to be employed in the practice of all manner of holiness and virtue: For (ye know very well, that) when 20 you were the servants of your old master, Sin, in fact you paid no obedience to righteousness, doing to it then no service at all; and therefore now you are become servants to your new master, Righteousness, you ought not to pay any the least obedience to Sin.

21. *What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death.*

as the fruit of all things done in the service of sin, is only shame and remorse at present, so the end of them is eternal misery hereafter.

22. *But now being made free from sin, and become servants to God, ye*

PARAPHRASE.

changing masters, have quitted the service 18 of sin (unto which you were delivered as your master) and put yourselves under the service of righteousness.

I speak after this manner by a figure 19 taken from a practice very common and well known among men (viz. that of slaves being transferred from one master to another) the better to let my meaning into your minds, because of the weakness of your capacities, hitherto accustomed only to natural things, and not yet sufficiently exercised and advanced in the knowledge of spiritual matters; the reason of which is, that I may persuade you in the plainest and easiest manner, that as you have formerly given up yourselves to the service of uncleanness and iniquity, to be employed only in

And so with infinitely more reason you 21 ought; for, consider on the one hand what benefit or advantage had ye then by the practice of those things, of which you are now ashamed? (as well you may, because) the end of those things is everlasting death,

But consider that now on the other 22 hand, being redeemed from the slavery of sin, and entered yourselves into the service have

T E X T.

have your fruit unto holiness, and the end everlasting life.

23. *For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.*

P A R A P H R A S E.

of God, the fruit and effect of this your changing masters is the blessed state of holiness in this life, and endless happiness in the next: For the due and proper wages²³ of sin, which men shall receive for their wicked courses in the service of it, is eternal death; but the recompence, which God bestows on his faithful servants for their constant practice of righteousness, is everlasting life, which is conferred on them, not as a reward, but a gracious gift of his free bounty, through Jesus Christ our Lord.

N O T E S.

[a] The ancient and most significant manner of baptism was by immersion, or descending, or being buried under water.

S E C T I O N XII. Chap. vii. 1—25.

The Apostle turning his discourse to the Jewish converts, shews that the new institution of the Christian religion necessarily implies the abolishing of the old Judaical one; and this he does from the similitude of a woman's being bound by the law to her husband so long as he lives; but if her husband be dead, she is free from the law of her husband: which similitude he very justly applies to them, who, by embracing the Christian religion, are become dead to the law, by which they could not be justified from those sins into which they were unavoidably drawn by their evil inclinations and affections (which were rendered sinful and damnable by the law) and who, therefore, have recourse to the mercy of the Gospel. But when it is said that the law of Moses was by no means able to deliver men from the bondage and slavery of sin, subjection to death, from the law in their members warring against the law of their mind, and bringing them into captivity to the law of sin and death, the meaning is not, that the law was the natural and proper cause of sin, or necessarily and designedly drew men into it, but that it discovered the heinous and destructive nature of it, without affording either possibility of avoiding it, or sufficient means of recovery from the guilt of it, and rendered it completely criminal: for as the knowledge of sin must needs
be

be by the knowledge of the law that forbids it, so the guilt of it must needs be aggravated to the highest degree, by the clearness of the law, that forbids the commission of it. Neither was the law the direct cause of eternal death, or the final wrath of God, but through disobedience, it was in fact perverted into an occasion, or means thereof; so that the law, which was intended, and naturally fit to make men righteous in the sight of God, and entitle them to the reward of obedience, being disobeyed (quite contrary to its end and design) served only, in fact, to aggravate their guilt, and render them liable to severer condemnation: Because the Jewish law, as distinguished from, and opposed to the Grace or Gospel of Christ, was the same with the law of nature, or the original law of God, and likewise required exact unfinning and perfect obedience, which man, through the weakness and corruption of his nature, is not capable of performing.

This being clearly made out, the Apostle proceeds to give a plain account or description of this frailty of human nature, to the following effect. Man is by nature compounded of body and mind, the one of which is naturally the seat of sense and appetite, which is the directing or influencing principle in him, as he is a sensitive animal: the other, of reason and conscience, which is the governing power in the spirit of a man's own mind, as he is a rational creature: By the latter of these, a man is of necessity obliged to approve what is good, and strongly invited to act in conformity to that obligation: But because happiness or bodily pleasure also is (naturally and) of necessity desirable, and the way to those things on which men's present happiness depends, lies often through the forbidden passages of unrighteous practices, hence there cannot but be also in man, in all such cases, an inclination to evil, a desire to obtain the pleasure or the profit, a desire to gratify the appetite or the passion, though it cannot be gratified in those particular circumstances, but by the doing what is evil. Thus by a diversity of inclinations a man is drawn by different motives at one and the same time towards opposite objects (by the solicitations of different principles he is acted quite contrary ways) however necessarily therefore a man is invited, by reason and conscience, to obey the law of God, and however powerfully he is obliged to approve it, yet on the contrary the solicitations of appetites and passions are so importunate and forcible, that they often draw him unavoidably,

under a law of unfinning obedience, into transgression, and so bring him under subjection to sin, and under the substantial weight, the insupportable load of the just dread and terror of inevitable condemnation, from which unspeakably miserable condition he is delivered by, and only by, God's mercy in Christ Jesus.

T E X T.

1. *Know ye not, brethren (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth?*

2. *For the woman which hath an husband, is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband.*

3. *So then, if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.*

4. *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him, who is raised from the dead, that we should bring forth fruit unto God.*

we may, by vertue of this union to him, bring forth the fruit of obedience unto God.

P A R A P H R A S E.

You know very well (for I now direct 1
my discourse to you in particular, my brethren of the Jewish nation, who are acquainted with the law, you know, I say) that the authority of the law over a man continues during his life, and no longer, as appears in this instance; a married woman 2
is obliged by the law to keep only to her husband so long as he lives; but if he die, she is then discharged from the law of her husband: if therefore during her husband's 3
life she be concerned with another man, she is an adulteress; but if her husband be dead, she is under no further obligation to him, and may freely be married to another man, without any imputation of adultery.

Now this is exactly your case with regard to the law; as this woman is become 4
free from the law of her husband by his death, even so ye also are become dead to, and therefore free from subjection to the law of Moses, through the coming of Christ, who is the substance of things typified and shadowed in the law, to the end that you may be espoused to another Lord, even to Christ, who is risen from the dead, that

5. *For*

TEXT.

PARAPHRASE.

5. *For when we were in the flesh, the motions of sin, which were by the law, did work in our members, to bring forth fruit unto death.*

6. *But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.*

law (being parted by death from that law) under the severity and burden of which we were formerly held in rigorous subjection, that henceforth we may serve God according to the new institution of a spiritual worship, and moral obedience, under a gracious covenant of mercy, and not according to the old institution of outward observances and carnal ordinances, under a rigorous law of works, or unfinning obedience; that we should serve God in newness of that spirit of life in Christ Jesus, which maketh free from the law of sin and death, and not, as before, in the oldness of the letter, which killeth or subjecteth us to death.

7. *What shall we say then? is the law sin? God forbid! Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

8. *But sin, taking occasion by the commandment, wrought in me all manner of concupiscence: for with-*

The reason of which change of condition, is the necessity of it in order to bring forth fruit unto God, which without it is impossible; because in our former estate, while we were under the rigour, and the yoke, and burden of the ritual institution, our evil inclinations which were rendered sinful by the law [a], exerted their power in our bodies, effectually to draw us into the commission of sin, whose issue is eternal death; rendering us obnoxious to death, the punishment threatened by the law to the transgressors of it; but now we are totally freed from the fear and bondage of the

But because I said, & 5. that our evil affections were rendered sinful by means of the law, some may be apt to ask me, Do I then say that the law is the direct and proper cause of sin? God forbid! I say no such thing: but what I say is, that the knowledge of the sinfulness [b], or the heinous nature and guilt of them, comes by the law, without which we should not have known it; for we should not have known the covetous desire [c] of any thing to be a sin, if the law had not said in the Tenth

TEXT. PARAPHRASE.

out the law sin was dead. Commandment, Thou shalt not covet: but 8
 sin [*d*], taking occasion by means of the [*e*]
 law, gave the finishing stroke [*f*] to all manner of covetous desire,
 i. e. the law clearly forbidding all manner of covetous desire, became
 the occasion of rendering it criminal, and aggravating the guilt of it
 to the highest degree: For without the law sin [*g*] has no being,
 much less any power or efficacy.

9. *For I was alive with- out the law once: but when the commandment came, sin revived, and I died.* Again, before the coming of the law, 9
 men were (comparatively [*b*] speaking) in
 no fear of eternal death; but when the law
 came, discovering the heinous nature and
 guilt of sin, without affording either abili-
 ty of avoiding, or sufficient means of reco-
 very from it, sin got new life and strength
 to condemn men to death; and men be-
 came liable to everlasting death. And thus 10

10. *And the command- ment, which was ordain- ed to life, I found to be unto death:* the law, which was ordained, to the end
 that men obeying it, might attain eternal
 life and happiness, in fact, served only to
 their condemnation, by working in their
 consciences a conviction of their duty, which
 they ought to have performed, and of the wrath of God hanging over
 their heads for not performing it: The law, which was just, and such
 as it ought to be, in having the penalty of death annexed to every
 transgression of it, Gal. iii. 10. came to produce death, by not being able
 so to remove the frailty of human nature, as to keep them entirely free
 from all trespasses against it, the least whereof by the law, brought
 death: for their natural inclinations to evil beguiled and drew them 11
 into the commission of such actions, as through the occasion of the
 law, clearly and expressly forbidding them, were made criminal, and
 subjected them inevitably to the wrath of God in a future state, which
 is the second death.

11. *For sin, taking oc- casion by the command- ment, deceived me, and by it slew me.* they ought to have performed, and of the wrath of God hanging over
 their heads for not performing it: The law, which was just, and such
 as it ought to be, in having the penalty of death annexed to every
 transgression of it, Gal. iii. 10. came to produce death, by not being able
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 death: for their natural inclinations to evil beguiled and drew them 11
 into the commission of such actions, as through the occasion of the
 law, clearly and expressly forbidding them, were made criminal, and
 subjected them inevitably to the wrath of God in a future state, which
 is the second death.

12. *Wherefore the law is holy; and the com- mandment holy, and just, and good,* Wherefore it is plain, that the law for- 12
 bidding sin, in itself is holy, and the com-
 mandment to abstain from it, holy, and
 righteous, and good, i. e. such, as if exactly
 obeyed

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obeyed, would certainly justify men, or make them appear righteous in the sight of God, and entitle them to the reward of obedience.

13. *Was then that which is good, made death unto me? God forbid! But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.* Was that then which is good in itself¹³ the natural and proper cause of men's destruction? God forbid! not the law, but the transgression or violation of the law, whereby the pernicious and destructive nature of sin appears, working evil out of good, was the cause of men's destruction by means of that very law which was ordained by obedience to bring men to eternal life: so that the revealed law being dis-

obeyed, served only to aggravate the sins of men, and render them liable to severer punishment.

14. *For we know that the law is spiritual: but I am carnal, sold under sin:* Now the plain account of the matter, in¹⁴ short, is this; we know very well, and readily acknowledge that the law is spiritual, i. e. exactly agreeable to a man's reason and conscience in the spirit of his own mind: but man has also in his composition an animal or sensitive body, the seat of appetites and passions, by which he is often drawn into the commission of forbidden actions, and so brought under subjection to the dominion of sin.

15. *For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.* For a man's action's do not always proceed from the deliberate approbation [k] of¹⁵ the judgment or conscience of his mind, because in many instances, that which in his own mind he approves, that he doth not; but that, which thro' the conviction of conscience he condemns and hates, that he doth.

16. *If then I do that which I would not, I consent unto the law, that it is good.* Now if a man, when he transgresseth¹⁶ the law, condemns himself for violating it, he plainly, by his unwillingness to act in contradiction to it, allows and acknowledges the law to be righteous and good; and that it commands what is good for him to do.

17. *Now*

TEXT.

PARAPHRASE.

17. *Now then it is no more I that do, but sin that dwelleth in me.*

Now then this being by those evil actions, which overpowering him against the approbation and inclination of his mind, in this case it is plain likewise that it is not the man himself, the reasonable soul, that better part from which he is properly denominated, which is his proper person, that performs such forbidden actions, but the power of sin which dwelleth in him, i. e. such actions proceed not from the direction of reason and conscience, but of inclination to evil, which in many cases is natural to him.

18. *For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not:*

19. *For the good that I would, I do not: but the evil which I would not, that I do.*

And upon this I have just ground to charge it, for we know by woful experience, that in us, i. e. (not in our soul, or spirit, the seat of reason and conscience, but) in our sensitive bodies, the seat of appetites and passions, dwelleth a principle far from good, i. e. an inclination to evil; to will that which is good is present with me, to approve and chuse in our minds to do that which is good, we find very easy and natural; but to perform universally, what we thus approve, we find not strength; for in the event I find, that the good which I would do, I do not; but the evil which the law prohibits, and I would not do, that, being overpowered by appetite and passion, I do.

20. *Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.*

Now if a man does that which himself condemns, it is evidently not (the reasonable person, which is properly) the man himself, but the power of sin (or natural inclination to evil) that produces the action.

21. *I find then a law, that when I would do good, evil is present with me.*

22. *For I delight in the law of God, after the inward man.*

I find a law in my members so thwarting the inclinations and convictions of my mind, that when I would do the good to which the law directs me, evil is present with me to oppose and hinder me from doing it; we find therefore the condition

23. *But*

TEXT.

PARAPHRASE.

23. *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.*

of our natural constitution to be this, that when we propose to ourselves the doing good, our inclinations to evil often draw us to a contrary object; for we approve and choose to obey the law of God, with our reason and conscience, in the spirit of our mind; but we see another law or rule, i. e. principle of action, seated in our bodies, directly opposite to the principle of reason and conscience, and bringing us under subjection to the sinful dictates of bodily appetites and desires.

24. *O wretched man that I am, who shall deliver me from the body of this death!*

Oh the miserable, emphatically miserable, condition of man in his unconverted state, labouring under the natural force and inflexible rigour and severity of the law of works, or unfinning obedience; sensible of the heinous nature and guilt of sin, without any possibility of avoiding it, or means of recovery from it! Where shall he have relief? Who shall deliver him from this substantial load, this insupportable burden, and immoveable weight of the conscience of aggravated guilt, and (the necessary consequence of it) the amazing dread, and terror of inevitable everlasting death?

25. *I thank God, thro' Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh, the law of sin.*

Thanks be to God; his gracious [1]²⁵ mercy and goodness, through Jesus Christ, delivers us by the powerful and effectual motives and helps of the Gospel. So then, to shut up this discourse (the sum and conclusion whereof is this:) antecedently to the consideration of Gospel-grace, the condition of man is this; by a diversity of inclinations he is drawn by different motives, at one and the same time, towards opposite objects; by reason and conscience, in the spirit of his own mind, he is of necessity obliged to approve the law of God, and strongly invited to act in conformity to that obligation; but his bodily appetites and desires (importunate to be gratified) often draw him into forbidden actions for that purpose, and so bring him under subjection to sin, and death eternal.

P A R A P H R A S E.

eternal. From which miserable estate he is, and can be, delivered only by the mercy of the Gospel.

N O T E S.

[a] This is explained γ' 7, 8. τὰ διὰ τῆ νόμου, which were rendered sinful by the law.

[b] τὴν ἁμαρτίαν, *the sin*, or *sinfulness*. If this assertion was to be understood by us in a larger sense, as supposing the word *lust*, or *coveting*, to be taken under the notion of sin in general, then the meaning of the assertion, that *by the law is the knowledge of sin*, would be this only, that the knowledge of sin is more plain, more clear and distinct, and sin consequently made more inexcusable by the law, which expressly forbids the committing of it. *I had not know sin, but by the law*, i. e. I had not known it in so clear and convincing a manner. Thus our Saviour, speaking of the perverseness of the Jews, John xv. 24. *If I had not*, says He, *done among them the works which none other man did, they had not had sin*: His meaning is, not that they would have been wholly guiltless, but that their sin would have been comparatively much smaller than it now was. Men have the knowledge of sin by the light of nature, by natural reason and conscience; but the guilt and inexcusableness of sin is greatly increased and aggravated by the clear prohibition of an express law, as the Apostle observes in the following part of this chapter. And this is what he means when he says elsewhere, that *by the law is the knowledge of sin*, chap. iii. 20. that *where there is no law, there is no transgression*, chap. iv. 15. that *the law entered, that the offence might abound*, chap. v. 20. and that *the strength of sin is the law*, 1 Cor. xv. 56. It is therefore universally true, of all sin in general, that the guilt of it is greatly increased by the clearness of the law, that forbids the commission of it. But I think the drift of the Apostle's discourse here, plainly obliges us to take the word *lust*, or *coveting*, in a more restrained and limited sense; and so his meaning is, that whereas usually and properly speaking, not the desire of evil, but the complying with evil desires, and putting them in practice, is sin, according to that of St. James, *lust, when it hath conceived, bringeth forth sin*; therefore men would not naturally have been sensible of the mischief and danger of evil and inordinate desires, except the law had said, *Thou shalt not covet*. This is what discovers τὴν ἁμαρτίαν, *the sin*, i. e. the sinfulness, or guilt and condemnatory nature of them. But this is not all; for in this sense, by every declaration of the will of God, by every command and prohibition is the knowledge of sin, and so the knowledge of sin might as properly be said to be by the Gospel itself, as by the law; since therefore by the law, the Apostle plainly means that discovery of the will of God (which was made to mankind before the coming of Christ,

Christ, and particularly that) which was given to the Jews in opposition to the Christian, or Gospel dispensation, it is certain that by men's knowing sin through the law, must be understood something more than its being the occasion of the knowledge of sin. It remains therefore, that it must signify the making such a discovery of the heinous nature and guilt of sin, as yet either not to afford a possibility of avoiding it, or not to discover any sufficient means of recovering from it; whereas the Christian dispensation affords both, the one by the meritorious and all-sufficient sacrifice, expiation, and atonement of the death of Christ; and the other, by the powerful and effectual helps and motives of the Gospel.

[c] Τὴν ἐπιθυμίαν, *Lust*. The word *lust*, in this place, evidently signifies in general, the coveting or desiring any thing not lawful to be desired; or the coveting any lawful thing, in such a manner as is not lawful to obtain it, and therefore the words ought more properly to have been rendered, *I had not known the covetous desire of any thing to be a sin*, or, *I had not known the sinfulness of covetous desire, except the law had said, Thou shalt not covet*.

[d] Sin is here spoken of figuratively, and represented as a person.

[e] In order to apprehend the true sense of the Apostle's discourse in this chapter, it must be observed, that, by the law, he means here that law under which the Jews lived, as it is distinguished from, and opposed, to the Grace or Gospel of Christ; which is evident from the difference he makes between the state of the Jews under it, and that of Christians under the Gospel. Now this law was the same with the original law of God, in its full force and severity, i. e. a law of exact, unfinning, and perfect obedience; which is plain, from its retaining and confirming all the moral precepts of the law of nature, with express promise indeed, that the man who doth these things shall live in them, Lev. xviii. 5. *Ye shall therefore keep my statutes, and my judgments, which, if a man do, he shall live in them*, Rom. x. 5. For Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them: Gal. iii. 12. *And the law is not of faith: but, the man that doeth them, shall live in them*: but with most rigorous threatnings also, that, Cursed should be every one that continued not in all things which were written in the book of the law, to do them. Deut. xxvii. 26. *Cursed be he that confirmeth not all the words of this law, to do them*. Gal. iii. 10. *For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things, &c.* These are the terms upon which the doers of the law shall be justified, Rom. ii. 13. And the same thing appears likewise from those so frequent expressions of the Apostle, *The law worketh wrath*, Rom. iv. 15. *By the deeds of the law shall no flesh be justified in the sight of God*, Rom. iii. 20. *The law entered, that the offence might abound*, Rom. v. 20. (besides the just now mentioned texts, Rom. x. 5. Gal. iii. 10, 12.) i. e. not that it was designed to that end, but that in fact, and by consequence, it did become a means of aggravating sin, and rendering it more exceedingly criminal.

minal. Thus the Apostle often attributes all these severities to the Jewish law, which are properly true only of the original law of God, i. e. the law of unfinning obedience; and therefore the Jewish law, so far as distinguished from, and opposed to, the Grace or Gospel of Christ, was the same with the original law of God, in its full force and severity, and no flesh could be justified thereby.

Against this representation of St. Paul's doctrine, some perhaps may be apt to object, that, if the Jews under such a law as now described, had neither any possibility of avoiding sin, nor yet any sufficient means of recovery from the guilt of it; it will follow, that that people were in much harder circumstances than the representations which the Scripture makes to us of God's dispensations and dealings with them, will allow us to suppose.

The answer is, that tho' the Jewish law, as distinguished from, and opposed to, the Grace or Gospel of Christ, was (like the original law of God) a law of works, or unfinning obedience, in its full force and severity, yet God never dealt with men according to the strictness and rigour of that law; but anticipated the favour of the Gospel, and dealt with men according to the gracious terms of the new covenant; so that, although no flesh could be justified by the law, yet both the Patriarchs, who lived before the law, and all holy and good men who lived under the law, were justified; and this their justification was by faith, i. e. by the terms of that new covenant, which, in the fulness of time, was to be promulged openly, and plainly to the whole world. Therefore, though the law appointed no expiation for great and presumptuous sins, yet God always pardoned sinners upon their true repentance; and, as the times of the Gospel drew nearer and nearer, began by degrees, to declare by his Prophets that he would do so; particularly by the Prophet Ezekiel, he declared publicly, to the whole people of the Jews, that *when a wicked man turneth away from his wickedness, and doth that which is lawful and right, he shall save his soul alive*. Thus, though the law, strictly speaking, was in force with its full severity till the appearing of our Saviour Christ, yet God never dealt with men according to the severity and rigour of it; but always anticipated the favour of the Gospel, and judged men by the terms of the covenant of Grace; *The law was by Moses, but grace and truth by Jesus Christ*.

But still, though by the gracious mercy and free goodness of God, the covenant of grace took place immediately from the fall of Adam, so that both before and under the law, as well as afterward, God always dealt with men according to the gracious terms of the Gospel; yet the law revealed to the Jews, so far as distinguished from, and opposed to, the Gospel of Christ, was the same with the original law of God in its full force and severity, i. e. a law requiring exact, unfinning, and perfect obedience, which as man, thro' the weakness and corruption of his nature was not capable of performing, no flesh could be justified thereby, but all were necessarily concluded under sin, and the consequence of it, the final wrath of God. This observation, duly

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duly attended to, will help us to a clear understanding of the Apostle's discourse through this chapter.

[f] Κατεργάσατο, *ultimam imposuit manum*, set the finishing hand to, &c. i. e. made it completely sinful and damnable.

[g] Forasmuch as sin is the transgression of the law, 1 John iii. 4. And where there is no law, there is no transgression, Rom. iv. 15. and v. 13. Therefore, without the law, sin can have no life or being.

[h] See note [b] above.

[i] The following words, which are a reason brought to prove this saying, give it this sense; but if *ὁ γινώσκω*, be interpreted, *I do not approve*, what in the next words is brought for a reason, will be but a tautology.

[k] Some very good and ancient copies, the Latin Vulgate Version, and several ecclesiastical writers of antiquity read *χάρις τῷ Θεῷ*, *the Grace of God*; nor can any one, I think, doubt of this being the true reading, with whom a clear and vigorous sense is of weight, and who considers that the *Grace of God* is a direct and apposite answer to the question, *Who shall deliver me?* which if we read, *I thank God*, has no answer at all. An omission of which St. Paul does not use to be guilty.

[l] In this chapter, *I, &c.* is put indefinitely, or figuratively, for any unconverted Jew under the law, as distinguished from the Gospel: though it is worth observing, that from *ῥ* 14. to 23. it is applicable to any Gentile also, under the original law of God: however the drift and design of the Apostle's argument, shews that this is not his principal and immediate intention.

SECTION XIII. Chap. viii. 1—39.

THE ARGUMENT.

St. Paul, in the foregoing chapter, having shewn the Jewish converts the necessity and obligation they were under of quitting the observance of the law on the one hand, which affording men neither possibility of escaping sin wholly, nor sufficient means of recovery from the guilt of it, left them unavoidably subject to the final wrath of God, the necessary consequence of every transgression, by the terms of the law; but that the Gospel, on the other hand, having delivered men from the body of this death, and from the bondage of corruption into the glorious liberty of the Sons of God, enabled them to prevail, not only over the temptations of sin within themselves, but also over all the persecutions, and all the powers of the world; and also enabled them to bring forth unto God the fruits of obedience, acceptable unto eternal life: he proceeds in this chapter to confirm this latter part

of his argument, by shewing how Christians are free from the sentence of condemnation, being delivered both from the guilt and dominion of sin by the sacrifice of the death of Christ, and the merciful terms of the Gospel-covenant established thereupon, whereby they are enabled to serve God acceptably unto justification and salvation, if they be careful so to do, i. e. to perform the conditions of this gracious covenant on their part, by mortifying the deeds of the body, utterly forsaking all manner of debaucheries and vicious practices, and faithfully obeying the spiritual precepts of the Gospel, in the constant course of an holy and virtuous life, to which he therefore earnestly exhorts them. And then, from persuading them to continuance in well-doing, he goes on to encourage them to perseverance in suffering patiently, by representing the greatness and glory of the heavenly reward; the blessed privilege of conformity to the example of Christ; the divine assistance of the Holy Spirit, helping the infirmity of their prayers, enabling them to pray to God acceptably, and joining his own effectual intercession to God for those things in general, which he saw best and most convenient for them; whereby they were assured, that, if it pleased God to continue their afflictions, they would turn to their great advantage in this world, as well as in that which is to come; and lastly, by representing the joyous sense and assurance, which patience under their sufferings would afford them, of God's present love and favour; the inestimable value of which blessing he continues to set forth in a most exalted and triumphant manner to the end of this Section, and the Chapter.

T E X T.

1. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.*

2. *For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death.*

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It appears then from what I have said, that there is now no fear of condemnation to be passed upon Christians (who utterly forsaking all the works of the flesh, all manner of debaucheries and vicious actions, live in sincere obedience to the dictates of the Holy Spirit in the Gospel, and regularly practice all moral virtues, which are the fruit of the spirit) since the spiritual religion of the Gospel, which giveth eternal life through Jesus Christ, hath delivered us from

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from the terms and observance of the ceremonial law, which as well as the law of nature, or the original law of God, by the rigour of its terms, and the want of sufficient means, concluded all men under sin and death eternal; that the condition of justification required by the law, might be completed in us who walk not after the lusts of the flesh, but after the dictates of the Holy Spirit in the Gospel.

3. *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.* For whereas the Jewish religion could 3 not possibly make men truly righteous, and acceptable in the sight of God, in that it was incapable of delivering them from the power of sin, through the weakness of human nature, unable to perform exact obedience, and much more of recovering them from the guilt of it, through the insufficiency of its carnal ordinances and sacrifices of beasts, to make any proper atonement; God sending his own Son, in the likeness of sinful man, to offer up himself a sacrifice for the sins of mankind, hath

abolished sin by taking away the guilt of it through his suffering in the flesh, and thereupon established the Christian religion, which purifying thoroughly the whole heart and mind, and purging the conscience from dead works, through the grace and mercy of God, avails to justify us who faithfully embrace it from all things, from which we could not be justified by the law; but following the guidance of the spirit, whose governing principle of life and conversation, is not the gratification of our carnal lusts and worldly desires, but the performance of the commands of God, revealed by his Holy Spirit, in the constant practice of righteousness and true holiness.

5. *For they that are after the flesh, do mind the things of the flesh: but they that are after the spirit, the things of the spirit.* For as they who are influenced and go- 5 verned by carnal and worldly principles, especially mind (and pursue) the satisfaction of their sensual government, and are much more concerned about their temporal, than about their eternal interest; so 6

6. *For to be carnally minded is death; but to* and guided by spiritual and religious prin-
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be spiritually minded is life and peace.

7. *Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be.*

8. *So then they that are in the flesh cannot please God.*

spiritual, i. e. a virtuous and religious frame and temper of mind, infallibly procures everlasting life, and the peace of God, which can never be obtained by them that are carnally minded : Because the carnal mind sets men at enmity with God, a vicious disposition of mind is odious and offensive in the sight of God, because it is in no subjection to the law and will of God, neither can it possibly be subject to it, the laws of Heaven, and the customs of a vicious world running counter to each other. And therefore they that are under the power, or live in the practice of any vice, cannot possibly be acceptable in the sight of God, or partake of his favour.

9. *But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.*

10. *And if Christ be in you, the body is dead, because of sin ; but the spirit is life, because of righteousness.*

11. *But if the spirit of him, that raised up Jesus from the dead, dwell in you ; he that raised up*

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ciples, chiefly mind their spiritual concerns, and are abundantly more solicitous about their eternal, than about their temporal interest : and so the one pursues the things which tend to death, and the other those things which tend to life ; for to be carnally minded is the way that tends to death, but to be spiritually minded is the way that leads to life ; because a carnal, i. e. a vicious bent and disposition of mind, leads directly to eternal death ; whereas a

spiritual, i. e. a virtuous and religious frame and temper of mind, infallibly procures everlasting life, and the peace of God, which can never be obtained by them that are carnally minded : Because the carnal mind sets men at enmity with God, a vicious disposition of mind is odious and offensive in the sight of God, because it is in no subjection to the law and will of God, neither can it possibly be subject to it, the laws of Heaven, and the customs of a vicious world running counter to each other. And therefore they that are under the power, or live in the practice of any vice, cannot possibly be acceptable in the sight of God, or partake of his favour.

But it is not so with you Christians ; for you are not in the carnal state of enmity with God, and subjection to eternal death, but in the spiritual state of his favour, and everlasting life, since the spirit of God dwelleth in you by his constant guidance and direction. But if any one have not the spirit of Christ dwelling in him, evidencing itself by a moral likeness and imitation of him in practice, he is no true Christian : If ye be Christians, indeed, your body is dead, quite void of all activity as to the practice of sin ; but the spirit of your mind is alive and vigorous as to the practice of righteousness ; and (consequently) if the spirit of God, who raised up Jesus from the

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Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you.

dead, thus dwelleth in you, enabling you to mortify the deeds of the body, and (manifesting himself by you) to bring forth the fruits of the spirit, in the course of a virtuous and religious life; this is to you a pledge and earnest (of undoubted assurance) that God, who raised up Jesus from the dead, will raise up and restore your mortal bodies also to eternal life, by the operation of his Holy Spirit, who now dwelleth in you.

12. *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.*

13. *For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.*

14. *For as many as are led by the spirit of God, they are the sons of God.*

Hence then it is evident, brethren, that we are under the highest obligation not to be any longer subject to sensual appetites and evil inclinations, in the course of a debauched and vicious life, but to live after the spirit: for if ye, under the influence of carnal appetites and worldly lusts, pursue a vicious course of life, you see you must die for ever: But if ye are prevailed upon by the motives of the Gospel, to mortify the deeds of the body, and to live answerably to your profession, in obedience to the dictates of the Holy Spirit, ye shall assuredly live, and your bodies shall be raised to eternal life: For as many as give themselves up to the guidance of the Holy Spirit, and by a willing and cheerful obedience to his directions or dictates in keeping the commandments of God, serving and imitating him as dutiful children, they are the sons, the beloved sons of God.

15. *For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.*

16. *The spirit itself beareth witness with our spirit, that we are the children of God.*

For ye are not now again by the Christian dispensation (as the Jews were formerly by the legal) put into a state of bondage or servitude, producing in you a servile temper and disposition of minds, filled with terrors and dreadful apprehensions from the impossibility of avoiding sin, and the fatal consequences of it; but ye are put into a state of sonship, begetting in us a filial frame and temper of mind, whereby we

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17. *And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.*

18. *For I reckon, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.*

made in the Word of God, compared with the verdict of our own conscience, concerning the agreeableness of our hearts and lives to our declarations) confirms the testimony of our spirit with his attestation, that we are the children of God; and if children, then of course heirs, 17 heirs of God in the blessed inheritance which he hath prepared for his children, and coheirs with Christ in his everlasting kingdom of glory, of which we have the clearest assurance possible, and firmest ground of confidence [a] since we are partakers of his sufferings, the sure and certain event of which will be, that we shall be also partakers of his glory (which consideration affords us an abundant foundation for patience and comfort under our afflictions.) For [b] I am persuaded and 18 satisfied, that the sufferings of the life we live in this world are no way comparable to the glory which shall be revealed for us, i. e. to be [c] conferred on us hereafter.

19. *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.*

20. *For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.*

approach God, not as a strict and severe master with fear and trembling, but with a becoming courage and reverential confidence, as a merciful, indulgent, and affectionate father. See Mark xiv. 36.

This very spirit of adoption, this same 16 filial temper and disposition of mind raised in us (or naturally arising from) God's fatherly treatment of us, under the Gospel-covenant, is a testimony to our spirit or conscience reflecting upon it, that we are the children of God; and not only so, but moreover the Holy Spirit of God himself (by the several declarations which he hath

Which glory, I say, which shall be re- 19 vealed to be conferred on us hereafter, is the support of our constancy, and the great object of our hopes and desires; for, see *Y* 23. as the main bulk [d] of mankind, yet strangers to the knowledge of Christ, are in dismal want of, and therefore have sufficient reason, with ardent longings to [e] expect that clear discovery of life and immortality, which is now made to the chil-

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21. *Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.*

22. *For we know that the whole creation groaneth and travaileth in pain together until now.*

23. *And not only they, but ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

24. *For we are saved by hope: But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?*

25. *But if we hope for that we see not, then do we with patience wait for it.*

dren of God in the Gospel; for mankind was reduced to this miserable state of mortality and vanity, not through their own choice, but through the prevailing subtlety of the Devil [f] seducing our first parents into sin, and therefore they long and wait for that revelation which we enjoy, the revelation of the Gospel, which they are in miserable want of, and therefore have the greatest reason to desire, and which, if they knew of, they would earnestly expect and long for, in hopes [g] that they too shall be redeemed from their present state of bondage under the dread and terror of death and sin, into that glorious state of liberty, which Christians, the children of God, enjoy; for we know very well, that 22 hitherto (i. e. till the coming of Christ) the whole race of mankind, all of us groaned together under the acute sense of this bondage of corruption, with uneasy longings for the knowledge of immortality and salvation, see *¶* 19. As therefore, I say, all mankind hitherto did, and the main bulk of them still have sufficient reason to groan under their miserable estate, in earnest expectation of a Redeemer; so not 23 only they, but we also, who already enjoy the light of the Gospel, and have received the first-fruits of the Holy Spirit (the earnest of our complete redemption) even we ourselves groan under the pressures and grievances of this life, expecting and longing for the accomplishment of our adoption, even the final redemption of our bodies from the miseries and oppressions of this sinful world, as well as the corruption and dishonours of the grave, by a glorious resurrection to a blissful immortality; for our present state of salvation is 24 but a state of hope; but hope of a thing that is seen, is not hope truly so called; for hope, in the very notion of it, plainly supposes a future
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good for its object, otherwise it cannot be called hope; for what a man sees in his hand, and enjoys in his present possession, he cannot possibly be said to hope for: The great object of our desires therefore is the glorious happiness of a future state. Nevertheless, since we have a sure and certain hope of the glory to be revealed for us hereafter, fixed upon the immoveable foundation of God's immoveable promise, this is our sufficient encouragement to wait for it (till his appointed time come) with perseverance in doing well, and suffering patiently [b].

26. *Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings which cannot be uttered.*

27. *And he that searcheth the hearts, knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God.*

28. *And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.*

We are likewise to consider further for 26 our comfort, that the Holy Spirit of God joins in relieving us under our distresses by helping our infirmities in prayer: for since we know not (when we are burthened with afflictions) what to pray for as we ought, whether for increase of patience under, or deliverance from them; but the Holy Spirit himself (as exciter or director of our addresses, to render them, for matter, according to the will of God, and, for manner, fervent and effectual) helpeth the infirmity of our prayers, by joining his own intercession with an energy not to be expressed. But although the energy of the Holy Spirit's intercession cannot be expressed in words, yet God the searcher of 27 hearts, and discernor of spirits, knoweth what is the desire of the Holy Spirit, that he intercedeth for the Saints, see Rev. viii. 3, 4. acceptably to God, i. e. not precisely for this or that, but in general for that which is agreeable to his will; for that

which he, who alone is the proper and unerring judge, sees best for them; whereby we are sure, that, if our afflictions continue, they shall work together for our good; for we know that all things (whether 28 ordinary afflictions or extraordinary trials) work together for good to them that love God faithfully, even to them who are called to the adoption of sons, according to his eternal purpose of bringing many
sons

PARAPHRASE.

sons to glory by him, Heb. ii. 10. He having predestinated us to the adoption of sons through Jesus Christ, according to the good pleasure of his will, Eph. i. 5. according to his purpose in Christ Jesus, 2 Tim. i. 9. to them who are called to this state (of favour and suffering) according to the eternal purpose of his infinite wisdom and goodness, I say, according to his eternal purpose.

29. *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.* For we are, moreover, to consider these sufferings as part of the constitution of God's all-wise providence and government of the world; according to the eternal purpose of his unerring wisdom and counsel, that those, whom in his eternal foreknowledge he beheld with approbation, as fit objects of his mercy and goodness, and accordingly with intentions of love and favour, those he fore-appointed to be made conformable to the likeness of his Son, who was perfected through sufferings, and hath shewn us this way of coming to the joy that is set before us, that in this respect also he might be the first-born and chief among

30. *Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* many brethren, and we conformable to the glorious example of our eldest brother. And what privilege can be so desirable as conformity to the likeness of Christ, whereby we secure to ourselves the fulness of the love of our Saviour and Redeemer, and of his Father and our Father! And the method God formed to bring those he had designed to be thus conformed to the image of his Son was this, viz. Those, whom, in his eternal wisdom and counsel, he fore-knew to be persons disposed to obey his call, and therefore qualified for this adoption, he fore-appointed; and those, whom in his eternal purpose he fore-appointed, those he called to the profession of the Christian faith; and those, who faithfully obeyed his call, upon their cordial embracing of that faith, he also justified, and accepted as righteous and dear children; and those whom he hath justified and accepted, he hath according to his eternal and immutable counsel, already glorified in Christ their head, and will hereafter glorify, by making their vile bodies like unto his glorious body, and changing them into the same image with him,

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from glory to glory, 2 Cor. iii. 18. whereby we are as effectually secure of our reward of eternal life and glory, in the determinations of the divine counsel, and as infallibly certain of it in the declarations thereof, the divine promises, as if we actually had it in possession.

31. *What shall we then say to these things? if God be for us, who can be against us?*

What then shall we say to these things? ³¹ What further ground of assurance, and so of patient waiting for these things can we want? what reason of comfort can be imagined, that is not here afforded us? Nay, what motive of encouragement even to rejoice and triumph in our sufferings can be conceived, that is not contained in these considerations? Since God is thus for us, who can successfully be against us, so as to frustrate or deprive us of this glorious state? Since we are secure of his friendship and protection, we are effectually secure from all fear and danger; for we are secure of that which will render all the malice and efforts of all our enemies on earth, or in Hell, utterly impotent and ineffectual.

32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

He that loved us so exceedingly, that he ³² spared not his own Son, but, in pursuance of his design, delivered him up to sufferings and death for the redemption of us all, how is it possible to suppose, that he will not with him also freely give us all things truly profitable for us? all things belonging to that glory and happiness he hath purchased for us; especially all things conducing to that very end for which he was given up, and died, even our eternal salvation?

33. *Who shall lay any thing to the charge of God's elect? It is God that justifieth.*

34. *Who is he that condemneth? it is Christ that died, yea rather, that is risen again, who is even at the right-hand of God, who also maketh intercession for us.*

Who, as prosecutor, shall offer to hin- ³³ der their redemption by charging them with guilt, which renders them obnoxious to death? God is our Justifier. Who, as Judge, ³⁴ shall condemn us to abide still under the power of death? Christ, invested with all manner of power, that he should give eternal life to them, John xvii. 2. is our deliverer by the merits of his death, or rather by the power of his resurrection, and exaltation to the right-hand of God, where he

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he ever liveth to make continual and effectual intercession for us, and so is able to save us to the uttermost.

35. *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

36. *(As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter)*

37. *Nay, in all these things we are more than conquerors, through him that loved us.*

38. *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,*

39. *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Who or what shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, to which we are liable, and which we expect indeed as our lot and portion; according to the declarations of Scripture, Ps. xlv. 22. *For thy sake we are killed all the day long, we are accounted as sheep for the slaughter:* But so far are all these things from being able to alienate us from our Saviour, that in all of them we are more than conquerors through the all-powerful and gracious aid and goodness of him who thus exceedingly loved us; we not only bear, but glory in tribulations, we exult and triumph with joy unspeakable, and full of glory. For I am thoroughly persuaded and satisfied, that neither terrors of death, nor allurements of life, nor evil angels of darkness, nor princes, nor potentates persecuting us for Christ's sake, nor sense of things present, nor prospect of things future, nor height of prosperity, nor depth of adversity, nor any other creature [i], or thing, shall ever be able to separate us from the love of God, in and through Christ Jesus our Lord.

N O T E S.

[a] The words *διὰ τῆς σαρκὸς*, may bear each of these significations, but the latter seems chiefly intended.

[a] The passage seems capable of both senses.

[a] In the whole system of moral virtues, which are the fruits of the spirit, there is none that affords a more certain mark or testimony of sincerity; there is no one to which a man's own spirit or conscience beareth witness.

witness with more confidence, or to which all the declarations of the spirit of God bear witness with greater clearness and assurance than this virtue of chusing to run the hazard of suffering at any time for the sake of truth and righteousness; and nothing could afford the Apostle a more proper, and natural introduction to his following subject than the mention of it.

[b] Λογίζομαι δὲ, Now I reckon, Alex. MS. &c:

[c] Εἰς ἡμᾶς, for us, i. e. to be conferred on us. 1 Cor. xv. 10. ἡ χάρις αὐτοῦ ἡ εἰς ἡμᾶς, his grace which was bestowed on me, and Col. i. 25. εἰς ὑμᾶς. for your use and benefit.

[d] Τῆς κτίσεως, *Creature*, in the language of the New Testament, generally signifies *mankind*, especially the Gentile world, as yet unconverted. Col. i. 23. the Gospel was preached ἐν πάσῃ τῇ κτίσει, among all mankind. Ver. 6. it is ἐν παντὶ τῷ κόσμῳ, *in all the world*. Mark xvi. 15. πάσῃ τῇ κτίσει, *to every creature*, i. e. to all mankind, or, as it is explained Mat. xxviii. 19. πάντα τὰ ἔθνη, *all nations*: So that the words, *creature*, and *whole creation*, in this passage, signify the yet Gentile, or unconverted part of mankind, those many nations, or the bulk of mankind, to whom the Gospel was afterwards to be preached in contradistinction to the first-fruits, who had already received it at that time.

[e] In Scripture-language, desire and expectation is ascribed to creatures, in reference to things they want, and which tend to their advantage, though they implicitly know nothing of them; thus Christ is called the expectation of the Gentiles, Gen. xlix. 10. and the desire of all nations, Hag. ii. 4.

[f] Heb. ii. 14. *him that had the power of death*, that is, the Devil.

[g] If we read all the twentieth verse except the words *in hope*, in a parenthesis, and join these with the nineteenth verse, we shall have as clear and easy a construction as may be; and then the next word ὅτι, will have its proper signification, *that*, and not *because*. This has been done in some editions of the New Testament; but the change made in the generality has mightily obscured the meaning of this passage.

[h] This passage shews that the groanings in the children of God, before spoken of, were not groanings of impatience, but the comfortable longings after the joys of Heaven, which naturally arise in the minds of sufferers for righteousness sake. These delightful reflections upon that happy state fill the minds of such persons with joy in the Holy Ghost, but are necessarily accompanied with longings after the completion of their joy.

[i] The word, *creature*, seems to be used here by the Apostle (in his exultation) emphatically, I mean by way of slight or contempt; as if he had said, *nor any other poor, mortal wight, or pitiful, contemptible creature*; esteeming all things which may be supposed able to hurt perfect Christians, as despicable trifles, not worth the regard of such persons.

SECTION XIV. Chap. ix. 1—33.

ARGUMENT.

The Apostle here proceeds to answer a great prejudice, and strong objection, which he knew the unbelieving Jews were disposed to raise against what he had hitherto been pleading for, viz. If his doctrine, delivered in this Epistle was true, the consequence was plain, that whosoever of the Jews rejected the Gospel (notwithstanding all their national privileges and outward advantages) were yet out of the way of salvation, in their most zealous observance of the ceremonial righteousness of the law, unless they believed in Christ, and embraced his religion; and consequently were rejected from being the people of God, because they perversely rejected his Gospel: This the Jews thought an impossible doctrine, and contrary to the promises of God made to their fathers; and so must be supposed ready to impute it to the Apostle, as an effect of his prejudice and aversion contracted against them, since his conversion to Christianity. To obviate this objection, our Apostle protests in the most solemn manner, that he was so far from being influenced by any such prejudice, that, on the contrary, his grief and trouble of mind for their impenitency and infidelity, and for their consequent rejection, and the judgments which God would send upon them, was much greater, and more uneasy to him than all the other afflictions and calamities he met with in the world: And then he goes on to shew at large, that there was no injustice in God, nor breach of his promise in rejecting the unbelieving Jews, and receiving in the Gentiles; since, even originally, the promise was not made to all the children of Abraham, but to Isaac only; nor to both the sons of Isaac, but to Jacob only: And of the posterity of Jacob, all were not Israel, that were of Israel; and during the whole period of the law, God had mercy on whom he would have mercy, i. e. not on the whole people promiscuously, but on whom he himself in his infinite wisdom thought fit, who was the only competent judge, and who alone could infallibly distinguish such as were truly stedfast in their fidelity to him. And on the other hand, whom he would, he hardened, i. e. out of obstinate and incorrigible offenders; he chose whom he pleased to make remarkable examples of his wrath and vengeance, as in the instance of Pharaoh. Since then,

says

says the Apostle, this was the case originally, and the method of God's proceeding all along formerly, much more now at the coming of the Messiah into the world, may God, justly and consistently with his promise, reject and cast off the unbelievers, and reckon those only of the Jews the true children of Abraham, who imitate the faith and obedience of that great Father of the Faithful; and receive into his church, and the number of his elect and peculiar people, all those Gentiles, who, by the like faithful disposition to walk in the steps of his obedience, are, in a truer and higher sense, the children of Abraham.

T E X T.

1. *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,*

2. *That I have great heaviness and continual sorrow in my heart.*

3. *For I could wish that myself were accursed from Christ, for my brethren my kinsmen according to the flesh:*

4. *Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;*

5. *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*

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In all this my discourse, ch. vii, viii. I plainly imply that the Jews are out of the way of salvation in their most zealous observance of the ceremonial righteousness of the law, unless they embrace the mercy of God in Christ Jesus, and consequently that they are rejected from being God's people for rejecting the Gospel; I am so far from being influenced, by any prejudice or ill-will contracted against them since my conversion to Christianity, that I solemnly protest before Christ Jesus, my conscience assuring and satisfying me of my sincerity in the presence of the Holy Ghost, to whom I appeal for the truth of what I declare; that my grief and trouble, on the account of their infidelity, that obduration and spirit of slumber, and that rejection of them, which are the dismal consequences of their unbelief, is much greater and more uneasy to me, than all the afflictions and calamities I meet with in the world: For so great and sincere is my affection towards them, that, in the height of my zeal and concern for them, I could find in my heart to wish [a], that, by bearing myself those temporal judgments [b] which I see coming on them, upon account of their being

being

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being accursed from Christ, through their obstinate infidelity, I might restore them to the favour of God, and reinstate them in the privileges of his peculiar people; I could willingly suffer all the calamities in the world in their stead, if thereby I could prevent their rejection, and their being accursed from Christ, who are my brethren, my near and dear kinsmen by natural relation; who are Israelites, the peculiar people of God, selected out of all the nations of the earth, to be the standard of the true Religion, and the people, among whom God chose to place his name; who were honoured with the peculiar privilege of being accounted the Sons of God, and the special favourites of his providence: Among whom was the ark and temple of God, the (Shechinah, or) glorious presence of the divine Majesty; with whom God entered solemnly into covenant, that he would be their God, and they should be his people, and confirmed this covenant with the sacramental seals of Circumcision, and sprinkling of blood [c]: To whom the law was given in writing on tables of stone, with God's own hand, and to whom the Prophets were always sent with inspired instructions; whose manner of worship was prescribed them in a wonderful and miraculous manner by God himself; and even their civil polity was of divine institution, and commandment, to whom particularly belonged all the promises contained in the law and the Prophets: Who were the posterity of those Patriarchs to whom God had so often promised, and swore by Himself, that *in their seed should all the nations of the earth be blessed*, and among whom, that Messiah, of whom such great things had been prophesied, was accordingly born, who is supreme over all, God blessed for ever. Amen.

6. *Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:*

7. *Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called.*

8. *That is, they which*

Nor can I be charged in any wise as 6
though I supposed hereby that the Word of
God had taken no effect, or that God was
guilty of any breach of promise, in reject-
ing the unbelieving Jews, and receiving in
the Gentiles: For all are not Israelites in
God's esteem who are of the Jewish nation;
neither was the promise, the original pro- 7
mise, by which they were first intitled to
become God's peculiar people, made or ever
intended promiscuously to all the children

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are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9. For this is the word of promise, At this time will I come, and Sara shall have a Son.

of Abraham but to Isaac only, according to the express declaration of the Scripture, Gen. xxi. 12. *In Isaac shall thy seed be called;* neither because they are the seed of Abraham by carnal generation, are they all children of the promise made to Abraham, but only they who are the seed of Isaac (are Heirs of the promise) that is, the children by natural descent, these are not on that account alone the children of Abraham in

God's esteem, but only they who are the children of the promise in the spiritual and religious sense also, as Isaac was, are to be accounted for the seed to whom the inheritance belongs: For so it is written, Gen. xviii. 14. *At the time appointed I will come, and Sarah shall have a son to inherit the promise:* Which words confining the children of the promise to the seed of Sarah, and excluding that of Hagar, shew plainly that God did not principally intend his promise to take place in all Abraham's descendants, according to the flesh, but in those only who by a faith or fidelity like his, were also in a truer and higher sense, the children and followers of that great father of the faithful: and consequently the natural seed are excluded, if they follow not the steps of Abraham's faith and obedience also, and so the promise is not at all made void by this new dispensation. And therefore, even according to the original intent of the promise, Christians of the Gentiles, who imitate the faith and moral obedience of that Patriarch, are more truly his children (in God's esteem) than his unbelieving posterity according to the flesh.

10. And not only this, but when Rebecca also had conceived by one, even by our father Isaac.

11. (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works,

Again, not only among the children of Abraham, but even among the posterity of Isaac himself (that son of the promise) God was pleased to continue to make such a distinction as to confine the promise to Jacob in exclusion of Esau, two children born of the same father and the same mother; for when Rebekah also had conceived twins by our father Isaac, God declared (Gen. xxv. 23.) that the elder should serve the younger; *but*

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but of him that calleth.)

12. *It was said unto her, the elder shall serve the younger.*

13. *As it is written, Jacob have I loved, but Esau have I hated.*

shall be inferior to him, tho' he had the right of primogeniture according to the flesh: and this before either of them were ¹¹ born into the world, or had done good or evil, to deserve such a distinction to be made between them; from whence the purpose of God in chusing and preferring one of these seeds and nations before the other to be the seed of the promise, the visible church, and peculiar people of God, appears to be, not on consideration of their works, but his free choice, who bestows as he sees fit his undeserved favours, and chuses whom he in his unerring judgment thinks proper, to be the seed to whom the promise made to Abraham belongs, and so to be his church and elect people; according to which preference it happened to their posterity, as it is written, Mal. i. 2, 3. *Jacob have I loved, but Esau have I hated*; i. e. Jacob, and his posterity, have I preferred in my favour before Esau, and his children: Since then you cannot deny, but that (notwithstanding all the promises made to Abraham and Isaac, yet) God did, without any breach of his word, make such a distinction between the children of Isaac as to confine his promise to Jacob in exclusion of Esau, even before either of them were born into the world; surely you must own, that much more may God now, without any failure of his word, confine his promise to such descendants of the Patriarch Jacob only, who after his example believe in God, and obey his will (however made known to them) exclusively of those who continue in their unbelief, and obstinately reject that only means of salvation which God has proposed to them; exclusively, I say, of these, notwithstanding they are by descent the posterity of Jacob, and in other respects equal to them that believe.

14. *What shall we say then? is there unrighteousness with God? God forbid.*

15. *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have com-*

What shall we say then? is God to be ¹⁴ charged with unrighteousness in proceeding after this manner? in taking for the children of the promise, for his peculiar people and visible church, the posterity of Isaac only, and rejecting those of Ishmael? in rejecting the children of Esau, and confining the promise to the sons of Jacob? in reject-

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passion on whom I will have compassion.

16. *So then it is not of him that willet, nor of him that runneth, but of God that sheweth mercy.*

17. *For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*

18. *Therefore he hath mercy on whom he will have mercy; and whom he will, he hardeneth.*

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ing the main bulk of the Jewish nation, and calling the Gentiles (who by faith are the spiritual seed of Abraham) into his church? God forbid, that such a thought should enter into our hearts! For the Scripture assures ¹⁵ on the contrary, that God, by his sovereign power and authority, has an absolute right to bestow his undeserved and free gifts and mercies (not arbitrarily, irrespectively, and without regard to man's behaviour, but God, who knoweth the heart, and not we, is the only proper judge, who are fit objects of his mercy, and who of his wrath) upon whom, in what manner and degree, and upon what conditions he pleases; who alone, and not short-sighted man, is the most proper and unerring judge, when, and where, and how, upon what persons or nations, it is fittest and wisest for him to confer his unconditionate favours, and exert his free goodness, *Exod. xxxiii. 19. where God himself saith unto Moses, I will be gracious and merciful, to whom I see fit to be gracious and merciful; and I will have compassion upon whom I judge fit to have compassion.* Men have no reason to complain against God for manifesting his power and glory in different dispensations to different persons or nations at different times, and for distributing differently his undeserved bounty, after such a manner as himself thinks fit, in revealing his will to one people in one manner, and to another in a different manner, in such measure and proportion as he judges fit, according to the various exercise of his wisdom, and power over his creatures, without any wrong or injury to any of them: And therefore, as of old the blessing was not conferred by, or accord- ¹⁶ ing to the will of Isaac, who intended it for Esau; nor of Esau, who ran for venison, that he might obtain it: So (for the same reason) now it is not in the power of any man, or body of men, to choose for themselves in what method God shall bring men to salvation (as the unbelieving Jews would do by adhering obstinately to the ceremonial righteousness of the Mosaic law) but it is of God only that sheweth mercy,

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mercy, it is his part only to appoint in what manner, to whom, and upon what terms he will shew mercy, and the salvation of God: If therefore (upon the infidelity of the Jews) God will call the Gentiles and receive them to be his people, what injury or wrong is done to the Jews? or who can accuse him with injustice on that account?

Again, the Scripture instructs us that God has likewise an absolute ¹⁷ right, and indisputable liberty of chusing out of incorrigible offenders, whom he (the only proper and infallible judge) sees fit to make public and eminent examples of his wrath and vengeance. This the Scripture plainly teaches us by the instance of Pharaoh, to whom God himself declares, *Exod. ix. 16. Even for this cause have I deferred destroying thee hitherto [d], and prolonged thy life for some further time, that (after many trials) I might, the more illustriously, shew my power in thee, and that my Name might be declared throughtout all the earth, by thy punishment as conspicuous and remarkable, as thy inveterate obstinacy.*

So then, you see plainly from his instances, and express testimonies ¹⁸ and declarations of the Scriptures, that with the utmost reason and right, God is gracious and bountiful to whom he pleases, and shews mercy as he sees fit, not according to the will of men, but according to his own infallible wisdom and good pleasure; and likewise, that of incorrigible rebels, he gives up whom he sees fit (in his unerring judgment) to the hardness ^[e] of their own hearts, and reserveth them to be examples of his illustrious judgments, and fiery indignation. For the same reason therefore neither on the one hand can there be any injustice charged upon, or imputed to God (who alone is the most proper and only infallible judge, what persons or nations are worthy objects of his free bounty and undeserved mercies) in confining his gracious promise to the remnant of the Jews only, who by believing are the children of Abraham in a spiritual and religious sense also; together with as many of the Gentiles, as, by doing the works of Abraham, and walking in the steps of his fidelity, are in the truer, and higher, and better sense, the children of Abraham, and consequently upon the same foundation, children of the promise, according to the reason and declared intent of it, and therefore (without injury or wrong to any one) graciously received into a participation of the same favour and blessings with the believing Jews: Nor on the other hand can the un-
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believing Jews complain of any injustice in God in chusing to make them (whom all his judgments hitherto, and all his merciful and gracious invitations to embrace the Gospel, have only hardened instead of bringing them to repentance) examples of his severity and wrath, notwithstanding their being the posterity of Abraham according to the flesh.

19. *Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?*

20. *Nay but, O man, who art thou that repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus?*

21. *Hath not the potter power over the clay of the same lump to make one vessel unto honour, and another unto dishonour?*

22. *What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?*

You unbelievers will say then, Why¹⁹ doth he yet find fault? for who hath resisted his will? if God resolves to cast us off, as he did Pharaoh, why doth he yet blame us for being so rejected? For who can resist his will, or who has ever offered it? To which I answer, Who art thou,²⁰ that repliest against God? What profane rashness is this, for weak and vain mortals presumptuously to find fault with the ways of God? Shall the thing formed dare to say to him that formed it, Why hast thou made me thus, and no better? Doth not the Scri-²¹pture assure us (Isai. xlv. 9. and Jer. xviii. 4, 5, 6.) that as the potter hath power over the clay to mould it first into one shape and then into another, and out of the same lump to make one vessel for a more honourable, and another for a less honourable use: So God²² has a sovereign power and absolute right to make one person or nation rich and powerful, and another poor and weak, to reveal himself to the one in one manner, and to

the other in a different manner, to depress, reject, and punish one people, and to receive into favour and exalt another, upon what terms he himself, in his perfect wisdom judges to be fit and reasonable, without giving account of his ways: Again, I reply directly and particularly, that the rejected Jews have no reason at all to murmur against the power and will of God; for (though it was indeed his absolute will and uncontrollable power to punish them, when and in what manner he thought fit; yet) it was their own obstinacy, and impenitency only,
that

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that made them liable to be so rejected, and punished at all. What injustice then is it in God to deal with you as he dealt with the hardened Pharaoh, you having as often refused to hearken to his voice, as Pharaoh did? Or what, if he long hath, and still at present doth bear with such objects or vessels of his wrath fitted for destruction, till in a more illustrious manner, and with more signal marks of his displeasure for thus rejecting the Gospel, and the promised Messiah, he swallow up their temple, their holy city and nation, in one general destruction? Is it not for the Glory of the divine power and wisdom, to reserve the rejecters of the Messiah (sent to bless them) and the persecutors of the Christian faith, to be at last cut off with such a remarkable destruction as shall render it visible to the world, that God's indignation is incensed against them for this sin, and so shall give to Jews and Gentiles a further motive to believe in Jesus Christ?

23. *And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?*

24. *Even us whom he hath called, not of the Jews only, but also of the Gentiles.*

And [f] again, What if God is pleased, upon their impenitence and obduration, to shew the riches of his glorious goodness and mercy upon those Jews and Gentiles, whom he called to the faith of Christ (in his eternal fore-knowledge, seeing them disposed worthily to receive the gracious offer of his glorious goodness) and prepared to be vessels of his mercy? Hath he not a just right to shew mercy to such persons, who have submitted to the terms upon which he hath promised favour and acceptance, and so to own them, as the spiritual seed of Abraham, and as his peculiar people?

25. *As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.*

26. *And it shall come to pass, that in the place where it was said unto them, Ye are not my peo-*

Whereof God had given clear notices²⁵ and warnings in the Scriptures of the Prophets, as in Hosea i. 10. and ii. 23. he foretold the calling of the Gentiles, saying, *I will call them, i. e. the Gentiles, my people, that formerly were not my people, and her beloved, which then was not beloved, i. e. the Gentile World my church, which hitherto was not my church; And it shall*²⁶ *come to pass, that in the places, and nations where*

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ple; there shall they be called the children of the living God.

27. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28. For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been like unto Gomorrha.

30. What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:

31. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Old Testament, endeavouring to find out a way to justification, have not attained to the way of justification which God accepteth, have missed of pursuing it in the true and right way, which leads to justification in the sight of God: And why so? Why, because they sought it not in

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where it was formerly said unto them, Ye are not my people, there shall they be called the children of the living God. So likewise²⁷ the general rejection and punishment of the Jewish nation is foretold by Isaiah x. 22, 23. where he prophesies concerning the Jews, saying, *Though the number of the children of Israel be as the sand of the sea, a remnant only shall be saved*: For the²⁸ Lord, finishing and contracting the account, will make short work upon the land, viz. of Judæa; so that as Isaiah had said before²⁹ ch. i. 9. *Except the Lord of Hosts had left us a seed (a very small remnant) we had been as Sodom, and we had been made like unto Gomorrha*, i. e. utterly extirpated.

What then is the sum and substance, the³⁰ drift and aim of my discourse, but this? That the Gentiles, who having no revelation to direct them before the coming of Christ, had no thought of enquiring after a way of justification in the sight of God (as having no notice of it, or call to it) have yet (through God's gracious mercy) attained unto a way of justification or acceptance, as righteous in his sight, even the way of justification or salvation by obedience to the Gospel of Christ. But the Jews, who having³¹ plain notices of it in the Scriptures of the

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the way of obedience to Christ's Gospel; but as if it was really to be obtained by the observance of the ceremonial law.

32. *Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone;*

33. *As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence: And whosoever believeth on him, shall not be ashamed.*

And the reason, why they sought it not³² by embracing the Gospel, was, because they stumbled at the stone of offence: They were offended at Christ's poverty, humility, and meanness of appearance, together with the spirituality of his doctrine and his kingdom. And so it has happened to them, according³³ to the predictions of Isaiah viii. 14. and xxviii. 16. *Behold, I lay in Sion a stumbling-stone, a rock of offence; but whosoever trusteth in him, shall not be ashamed, through disappointment of his hope.*

NOTES.

[a] N. B. The word is not *ἐϋχομαι*, *I do wish*, but *ἐπιχόμω*, *I could wish*, q. d. I could find in my heart to wish.

[b] *Ἀνάθεμα*, *Accursed*: This expression is highly figurative and affectionate; and melancholy pious persons have sometimes been disturbed at it, as if St. Paul's wish was an inimitable flight of affection, whose example herein, if a Christian can in no case follow, he may be apt to accuse himself for want of charity; and yet to follow it, in any case, is evidently impossible, and terrible even to the strongest affection, and shocking even to the most fervent zeal of a sound mind: For though for a good man one would even dare to die, yet for a man upon any account whatsoever to be content to become subject to the curse of Christ, and to his final displeasure, is so far beyond the utmost bounds even of Christian charity itself, that it is utterly inconsistent with the nature of a rational creature, either to desire, or so much as to be capable of being prevailed with ever to submit to. It is certain therefore the meaning of the Apostle has been misunderstood; and that his intent in this passage was not to wish himself subject to the eternal wrath of God (which is utterly impossible and absurd) but the wishing himself accursed from Christ, for the sake of his own nation and people, is to wish that (if it was possible) he by bearing himself the temporal judgments, which he saw coming upon them, on account of their being accursed from Christ through their own obstinacy and incredulity, might restore them again to the favour of God, and reinstate them in the privileges of his peculiar people; he could willingly suffer all the calamities in the world in

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their

their stead, if thereby he could prevent their rejection, and being accursed from Christ. N. B. The persons for whom St. Paul could find in his heart to suffer thus, are the Jewish Nation: Now Nations can be punished as such, only in this world, and therefore as the curse here spoken of is national, it must be temporal.

[c] See Exod. xxiv. 8. *And Moses took the blood and sprinkled it on the people, &c.* See also Ep. to the Heb. ix. 19, 20. *And when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the Testament, which God hath enjoined unto you.*

[d] Εξήγῃς, *Have I raised thee up*, Heb. *have I made thee to stand*, i. e. saved thee from falling by the former plagues; ἐνεκεν τούτῃ διετηρήθης, in the Septuagint, *for this reason hast thou been preserved*, viz. from the destruction which thou hast deserved long ago, and hast been raised up by providence, for the manifestation of God's glory in thy exemplary destruction, as remarkable as thy incorrigible impenitency.

[e] Σκληρύνει, *Hardeneth*. God hardens mens hearts, not intentionally, or, i. e. by the influence of his power, not by the operation of his will and intention, but providentially, or, i. e. by his goodness, by those very means which were designed for their conversion and repentance, producing in them a contrary effect; their own wilful obstinacy perverting his gracious calls to repentance, into occasions of greater hardness of heart, and more presumptuous wickedness.

Thus God's hardening Pharaoh's heart evidently means no more than that the miracles worked before him, instead of converting him, as they ought to have done, made him only more obstinate and stubborn; and when God says of him, Exod. ix. 16, 17. *For this cause have I raised thee up, that I might shew my power in thee, &c.* St. Paul thus explains it here y 22. *What if God willing to shew his wrath, and to make his power to be known, endured with much long-suffering the vessels fitted to destruction?* Pharaoh was by his own wickedness fitted to destruction: God endured him with much long-suffering, and waited for his repentance; but he being incorrigible, God therefore chose him, as a proper instrument, and raised him up into an eminent example, upon whom he might shew forth his wrath, and make his power to be known for a terror to such as should imitate his obstinacy, in all succeeding generations. And that this is indeed the meaning of the word *harden*, appears clearly from hence, that it is used not only of Pharaoh and other enemies, but also of God's own people, Deut. xxix. 4. *The Lord* (says Moses, by way of expostulation to the people) *hath not given you an heart to perceive*, i. e. his many wondrous works have not yet had their due effect upon you. God worked numerous miracles in the sight of the Israelites in the wilderness, in order to their conversion, and to bring them to a sense of their duty; he used proper means, and abundantly sufficient to that purpose;

purpose; and yet by all those methods he produced in them no true understanding, but he made them even worse, and more obstinate than they were before. Did ever any man mistake the sense of such expressions as these, when spoken of an earthly prince, or parent; or an earthly friend, or benefactor? By repeated acts of goodness and compassion, by numberless instances of kindness and good treatment, by the most condescending entreaties, and by the most affectionate persuasions, he has made a rebellious subject, a disobedient child, an ungrateful friend, to be even more unreasonable, and in every respect worse than he was before: Therefore men's being hardened of God, or hardening themselves, are phrases used to signify one and the same thing under different respects: They harden themselves, because it is by their own obstinacy and perverseness, that they become obdurate; and they are hardened of God, not by any proper act or efficacy of his, but by his justly ceasing to strive with them any longer, giving them up to their own heart's lusts, letting them follow their own imaginations, and giving them over to a reprobate mind, to work all uncleanness with greediness.

[f] Καί, *and*, seems here to couple (in sense, though not in vulgar Syntax) between θέλων, willing, in the former verse, and ἵνα γνωρίσῃ, *that he might make known*, in this; so that ἵνα γνωρίσῃ here, is the same thing as if it had been θέλων γνωρίσαι, *willing to make known also*.

SECTION XV. Chap. x. 1—13.

The same Argument continued, illustrated, and confirmed:

TEXT.

PARAPHRASE.

1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2. For I bear them record, that they have a zeal of God, but not according to knowledge:

3. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God:

Brethren, I say, my heart's desire, and 1
earnest prayer to God for the children of
Israel, is, that they may be restored to the
way of salvation; for I will say this for 2
them, that they are zealous for God and
religion, being very desirous to do what
they conceive well-pleasing to him, and ac-
ceptable in his sight, but in a wrong way, 3
for want of knowledge, being misguided
through presumptuous ignorance and er-
ror: For they being wilfully ignorant of
that method of salvation, which God has
appointed by faith in Christ, and contend-
ing for their own way of justification by ri-
tual observances, have missed the true way

TEXT.

4. *For Christ is the end of the law for righteousness to every one that believeth.*

5. *For Moses describeth the righteousness which is of the law, That the man that doth those things shall live by them.*

6. *But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into Heaven? (that is, to bring up Christ down from above.)*

7. *Or, Who shall descend into the deep? (that is, to bring Christ again from the dead.)*

8. *But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach.*

9. *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.*

10. *For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*

PARAPHRASE.

of justification, by which alone men are accepted in the sight of God. For the very end and design of the law is to bring men to Christ for justification to every one that believes, and obeys the Gospel. 4

But otherwise, by the observance of the law, it is impossible for men to be justified; for Moses himself thus describes the terms of justification according to the law, viz. *The man that doth these things* (i. e. who performs exact sinless and perfect obedience to all things that are written in the book of the law) *shall live in them* [a]. Whereas the Gospel-doctrine of justification is by the same Moses set forth after this manner, Say not in thine heart, impossibilities are required; say not, Who shall go up to Heaven (I mean) to bring Christ down [b], that he may save us? or, Who shall go down to the deep (I mean) to bring Christ up from the dead, that he may save us? But what faith Moses concerning the matter? *The word of salvation is nigh thee, even in thy mouth, and in thy heart*, i. e. the doctrine of the Gospel which we preach, namely, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved. This doctrine is literally according to the expression of Moses, in our mouth, and in our heart; for with the heart it is effectively believed unto justification, and with the mouth it is professed unto salvation. 5 6 7 8 9 10

11. *For*

TEXT.

PARAPHRASE.

11. *For the Scripture saith, Whosoever believeth in him, shall not be ashamed.*

12. *For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.*

13. *For whosoever shall call upon the name of the Lord shall be saved.*

Now these gracious terms of salvation ¹¹ belong to all mankind alike, since the Scripture expressly saith, that whosoever (i. e. every one, that) believeth in him, shall not be ashamed of his hope of salvation by him, or repent of his faith and profession: for the ¹² Scripture makes no difference betwixt Jew and Gentile, and with good reason; because the same Lord of all is abundantly sufficient to confer salvation upon all, and will infallibly do so, as the Scripture saith, Joel ii. 32. *Every one, whosoever shall call on the name of the Lord, shall be saved.*

NOTES.

[a] See Levit. xviii. 5. and compare with Deut. xxvii. 26. and Gal. iii. 10, 11, 12.

[b] *Texts, That is, &c.* These expressions some expound thus, "That is to deny the truth and efficacy of Christ's ascension, and That is to deny the merit and virtue of his death:" But this exposition, besides that it does not so well correspond with the parallel place in Deut. seems to cast an intricacy upon this passage without any apparent reason.

SECTION XVI. Chap. x.

ARGUMENT.

The Apostle seems here to obviate a prejudice of the Jews or Jewish Christians, who might be offended at his professing himself the Apostle of the Gentiles, and preaching the Gospel to them zealously and chiefly; to cure them of which prejudice, he tells them, that since the blessing of the Gospel was graciously designed for all alike, Gentiles as well as Jews, being the only means by which both could be saved, it was necessary that both should believe it, the Gentiles as well as the Jews; which it was impossible the Gentiles could do, unless some persons were sent to them likewise, to teach and instruct them in it; and therefore no one could be reasonably displeased at those who were sent upon that employment. After which
he

he declares, that accordingly the Gospel had been preached to all nations with success agreeable to the predictions of the Prophets, who also foretold God's receiving the Gentiles into his church, and casting off the impenitent Jews for their infidelity.

TEXT.

PARAPHRASE.

14. *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*

15. *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad-tidings of good things!*

16. *But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report?*

17. *So then, faith cometh by hearing, and hearing by the word of God.*

Now this calling upon him supposes, that ¹⁴ it was God's intention, that the Gentiles as well as the Jews, should hear in order to their believing. For how is it possible for them to call on the name of the Lord for salvation, in whom they never believed? and how shall they believe in him of whom they have not heard? and how shall they hear of the Lord Jesus Christ our Saviour, unless the Gospel be preached to them? And how shall the Gospel be preached to ¹⁵ them, unless proper messengers be sent to them for that purpose? that they may receive the good news, and rejoice at the gracious offer of God's mercy in Christ Jesus? according to the declaration of the prophets, ¹⁶ Isa. lii. 7, 8. and Nahum i. 15. *How welcome is the arrival? how lovely and joyous the presence of the preachers of the Gospel of peace, the messengers of the glad tidings of salvation?*

But, you will say, if the preaching of the ¹⁷ Gospel be so welcome and acceptable, how comes it to pass, that all do not believe it?

I answer; though the doctrine of the Gospel be highly reasonable in itself, and the proof of it, to all rational men, convincing; yet that some through prejudice, and the love of vice, should reject it, is no more than was to be expected, since it was foretold by the Prophet Isaiah liii. 1. *Lord, Who hath believed our report?* However it is from hence plain, that as the knowledge of the Gospel is necessary to the belief of it, so the preaching of the Gospel is necessary to the knowledge of it, and therefore, as hearing cometh
by

P A R A P H R A S E.

by the preaching of the word of God, none can be justly displeased at those who are sent on that employment.

18. *But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.* But, you will say, has the Gospel been preached accordingly to all nations? Yes, surely; the Gospel has been preached, and and bringeth forth fruit in all the world, Col. i. 6. So that the saying of the Psalmist, xix. 4. concerning the visible Heavens, is truly applicable to the preachers of the kingdom of Heaven, *Their voice is gone out into all lands, and their words [a] unto the ends of the earth.*

19. *But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.* But, again you will ask in excuse of the Jewish Infidels [b], Did not Israel know of the preaching of the Gospel to the Gentiles, and of their own infidelity in rejecting it, by the notices and warnings of the Prophets? I answer, Yes, very plain: for first, God declares to them by Moses (Deut. xxxii. 21.) that he would provoke them to jealousy, by taking the Gentiles, whom they held in the utmost contempt, and despised as nothing, to be his church and peculiar people in their stead. But Isaiah speaks out in a very plain and open manner, lxv. 1. saying, *I was found of them that sought me not, I was made manifest to them that asked not after me.* i. e. that God would communicate the true religion, which is the Gospel of his Son to the Gentiles, who were formerly strangers to it, but would immediately and gladly embrace it upon the gracious offer. And in the next verse, he as plainly 21 and expressly forewarns the Jews of their impenitence and infidelity, saying, in the name of God, *All the day long have I stretched forth my hand*: from time to time, continually, even to the last have I offered my grace and mercy to a disobedient and refusing people: So that their infidelity is without excuse, and therefore their rejection very just.

20. *But Esaias is very bold, and saith, I was found of them that sought me not, I was made manifest unto them that asked not after me.*

21. *But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

N O T E S.

[a] The original word, which in our Bible is translated, *line*, Ps. xix. 4. is by Dr. Pocock observed to signify also, *a loud voice*. However, concerning the other sense expressed in our Bible, *Their line is gone through all the earth*, it may not be amiss to observe, that the Holy Spirit many times directed the inspired penmen to expressions in their real and proper sense, not applicable to the subject of the context, but very apposite to certain future events, of which they are very clear (and by him intended) predictions. Thus Job xix. 25, 26, 27. *I know that my Redeemer liveth, &c.* This passage manifestly cannot, without great force, be supposed to signify Job's expectance of a restoration to his temporal greatness and prosperity; but it is very reasonable and natural to understand it in that obvious and literal sense, wherein it is clearly and plainly the expression of a better and more certain hope of a joyful resurrection from the dead. Thus Ps. xvi. 10. *Thou shalt not leave my soul in Hell, neither shalt thou suffer thy Holy One to see corruption.* The words in their real and most proper sense, are not applicable to the Psalmist himself; but are a strict and clear description of the resurrection of Christ; and so unanswerably applied by the Apostles St. Peter and St. Paul. And thus here likewise, Ps. xix. 4. the expressions cannot, with any propriety, be understood of the order of the Heavens, but are manifestly and emphatically applicable to the preaching of the Apostles: *Their line is gone through all the earth, and their words to the ends of the world.* The word *line*, is a figurative one taken from builders, who stretch a line for their direction in laying the foundation, and carrying on the work of a building, to which the church is, in Scripture, often compared, see Rom. xv. 20. 1 Cor. iii. 10. and 2 Cor. x. 13, 15, 16. and therefore called God's building, and spiritual house; so that the sense of the passage (according to this rendering) is, The Apostles have stretched their line, for laying the foundation and carrying on the building of God's church through all the earth, (or perhaps land, viz. the land of Judæa) and published the doctrine of Christ to the end of the world; i. e. they have preached the Gospel to the People of the Jews, and to all nations of the Gentiles throughout the world. Wherefore, as the words cannot in a proper and strict sense, be understood of the order of the Heavens, but are naturally and literally applicable to the Apostle's preaching the Gospel to every creature, they are therefore to be taken for a prophecy thereof, the same spirit of God, which through the whole period of the Old Testament, from the beginning of the world, pointed perpetually to Christ and his church, through an innumerable variety of types and prophecies, here likewise conducting the inspired writer to such expressions, as cannot, with any manner of propriety, be applied to David's present subject, the order of the heavenly bodies; but may very plainly, and with a better emphasis, be understood of the Apostle's laying the foundation of Christ's church in all the land of Judæa, and throughout the

the Gentile world, *Their line is gone out through all the earth (or land) and their words to the ends of the world.* From whence it is plain, that the LXX have the true sense of the place, whom St. Paul writing in Greek has justly followed.

[b] Who might be supposed willing to plead for themselves, that they knew not that the Gentiles were (at the coming of the Messiah) to be called into the church of God together with themselves, and therefore that they might be excused, if they did not embrace a Religion, in which they were to mix with the Gentiles.

SECTION XVII. Chap. xi. 1—36.

ARGUMENT.

St. Paul shews, that though the main body of the Jewish nation are rejected from being God's people, yet they are not universally cast off; but a remnant is saved, who, by embracing the Gospel, continue a part of his peculiar people in the church of Christ, *ŷ 1—5.* Whence it follows, that since this privilege is preserved to them by their obedience to the Gospel, it cannot be had by the observance of the law, *ŷ 6.* And therefore they only who embrace the Christian religion, are now the people of God, and the rest are judicially hardened, according to the predictions and fore-warnings of the Prophets, *ŷ 7, 8, 9, 10.*

Neither hath God rejected the main body of the Jewish nation finally and for ever; but when the conversion of the Gentiles, professing the Gospel in its impurity and simplicity, shall be advanced to that degree of fulness, which God foresees and intends, it shall become the means of converting also the Jews, and so of restoring the whole race of mankind from the death of sin to a new state of life, in which the earth shall be filled with the knowledge of the Lord, and the people shall be all righteous, *ŷ 11, 12, 13, 14, 15, 16.*

Which consideration ought to prevail with the Gentile Christians not to be highly conceited of themselves, and despise the Jews, but to take heed to preserve their station, by a behaviour worthy of the privilege they enjoy, considering, that as the Jews were cut off for infidelity, and themselves obtained their present station by faithfulness, so, unless they persevere in that faithfulness, they too shall be cut off likewise, *ŷ 17, 18, 19, 20, 21, 22.*

O

Neither

Neither ought they to despise the Jews as utterly rejected of God, but to esteem them as the children of the Patriarchs, and included in the promises made to them, by virtue of which they are, in due time, to be reinstated in God's church, and in his love and favour; who both can and certainly will restore them, according to the prophecies of Scripture concerning them. For the disposal of God's providence to his church is such, that the unbelief of the Jews at first, and the converting of the Gentiles thereupon, finally terminates in the more illustrious reducing of the Jews likewise, and the salvation of both, to the glory of God's unsearchable wisdom, and mercy, *†* 23, 24, 25, 26, 27, 28, 29, 30, 31, 32.

After which the Apostle breaks out into a devout admiration of this glorious scheme of providence concerning both Jews and Gentiles, and then concludes with a pious doxology.

T E X T.

P A R A P H R A S E.

1. *I say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.*

mercy of the Gospel, I still am a member of the church, and elect people of God.

2. *God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,*

3. *Lord, they have killed thy Prophets, and digged down thine altars, and I am left alone, and they seek my life.*

4. *But what saith the*

You will then further ask, Hath God entirely cast off his people, the Jewish nation, without exception? I answer, God forbid! for then I myself should be a cast-away, who am an Israelite, by natural descent of the seed of Abraham, of the tribe of Benjamin, yet by embracing the

I say therefore, God hath not totally rejected the Jewish nation, whom in the scheme and constitution of his providence he appointed to be his peculiar people. Don't ye take notice what the Scripture saith in the case of Elijah? how in his prayer he complains to God against the Israelites, saying, Lord, they have killed thy Prophets, and digged down thine altars, and I alone am left, and they seek my life to take it also: But what saith the answer of God unto him? Yet have I left unto me seven thousand men in Israel, who have not
answer

TEXT.

PARAPHRASE.

*answer of God unto him ?
I have reserved to myself
seven thousand men, who
have not bowed the knee
to the image of Baal.*

*5. Even so then at this
present time also there is
a remnant according to
the election of grace.*

*6. And if by grace,
then is it no more of
works : otherwise grace
is no more grace. But if
it be of works, then is it
no more grace ; otherwise
work is no more work.*

and acceptance : But if this privilege be obtained by the terms of the Jewish religion, then is it not to be obtained by those of the Christian ; because in that case the Jewish religion is in vain, and not, what it pretends to be, the foundation of a claim of right to God's favour and acceptance.

*7. What then ? Israel
hath not obtained that
which he seeketh for ; but
the election hath obtained
it, and the rest were
blinded :*

*8. According as it is
written, God hath given
them the spirit of slum-
ber, eyes that they should
not see, and ears that
they should not hear, unto
this day.*

bowed a knee to Baal : As therefore, in the general apostasy at that time, there was a remnant left of those who had not been guilty of idolatry ; even so at this time also, though the nation of the Jews, having re- 5
jected the gracious offer of the Gospel, are thereupon rejected from being the people of God, yet hath God reserved to himself a remnant, even that elect part of them, who have embraced this grace of God, which is in the Gospel of Christ.

Now if it be upon account of their hav- 6
ing embraced the Christian religion, that they are reckoned the people of God, then is not this privilege any longer annexed to the professors of the Jewish religion ; other-
wise the Christian religion is in vain, and not what it pretends to be, the grace of God, i. e. the means of obtaining his favour

What then is the sum of my discourse ? 7
Why this, that the main body of the Jewish nation by adhering to the law have not found what they seek for, viz. the privilege of God's peculiar people ; but the elect people, those who believe in Christ, part of them by embracing the Gospel have found it, and the rest in judgment are given up to their own hardness of heart ; ac- 8
cording to the predictions of the Prophets, which are fulfilled in them, Isa. vi. 9, 10. and xxix. 10. God hath given them the spi-
rit of slumber, eyes that they should not see,

TEXT.

PARAPHRASE.

9. *And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them.*

10. *Let their eyes be darkened that they may not see, and bow down their back alway.*

11. *I say then, Have they stumbled, that they should fall? God forbid: but rather through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy.*

12. *Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?*

13. *For I speak to you, Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office:*

14. *If by any means I may provoke to emulation them which are my flesh, and might save some of them.*

and ears that they should not hear, unto this 9 day. And David also foretels their miserable case, Pl. lxix. 22, 23. *Their table shall be made a snare, and a trap, and a stumbling-block, and a recompence unto them:* their eyes shall be darkened, that they may 10 not see, and their backs so bowed down in servitude [a], or a state of oppression, that they cannot look up to Christ for salvation.

But you will ask again, Hath God re- 11 jected his ancient people finally? and have they so stumbled, as to be utterly fallen without all hope of recovery? No, but the wise and good providence of God hath converted their fall into an occasion of preaching the Gospel-doctrine of salvation to the Gentiles, whom he hath now chosen to be his people, to provoke them to an emulation of their faith, that they also may be saved. Now if the fall of the Jews hath been al- 12 ready the riches of the Gentile world, by sending the preachers of the Gospel to all nations, whereby so many have received the glad tidings of salvation; and the diminu- 13 tion of them the riches of the Gentiles; how much more shall their fulness, the time of their plenary conversion, the coming of all Israel, be the increase and fulness of the same Gentiles? i. e. If their rejection be the occasion of so great a blessing to the 14 Gentiles, as (our leaving the Jews thereupon) the preaching the Gospel to the na-

tions, whereby so great numbers are converted, and brought into the way of salvation, what a vast and happy addition and increase must their general conversion make? How will the nations flow into the church, when they see the Jewish people themselves repent, and believe the Gos-

P A R A P H R A S E.

pel, as declaring it to reach to the whole body of the Gentiles, and to have been thus efficacious among them? I speak this particularly to 13 the Gentile believers among you, inasmuch as I am the Apostle of the Gentiles, I magnify mine office, I set forth the greatness and extent of the blessing communicated to them by my ministry, that I may pro- 14 voke my natural kinsmen the Jews, by way of emulation, to embrace the Gospel likewise, and so may save some of them [b].

15. *For if the casting away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead?*

I say therefore, What a vast and happy 15 increase (and addition) will the Gentile world receive by the national conversion of the Jews? For if the consequence of their rejection be the reconciliation of the world in so great a measure; what shall the event of their recovery and resumption be, but their plenary conversion to the way of salvation, and eternal life, to be effected when the rejection of the Jews shall cease, and God shall send the deliverer out of Zion, to turn away iniquity from Jacob, *when the Gospel of Christ shall universally prevail, the earth shall be filled with the knowledge of the Lord, and the people shall be all righteous.*

16. *For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches.*

Which glorious event (of their total re- 16 stauration and resumption) will surely come to pass; for as the offering of the first-fruits [c], sanctifies the whole harvest, and the consecration of the root sanctifies the branches; so the promises of God to Abraham, and the Patriarchs, intitle their posterity to become finally the beloved people of God in his church.

17. *And if some of the branches be broken off, and thou being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree;*

Now tho' some of the natural Jews, or 17 branches of the stock of Israel, be broken off and rejected; and you of the Gentile race (as branches of a wild olive-tree) are ingrafted, or received into Christ's church in their room, and therein partake of the blessings and privileges of the church, yet 18 be not conceited of yourselves, so as to despise or insult over them, but remember, *the*

18. *Boast not against*

TEXT.

the branches: but if thou boast, thou bearest not the root, but the root thee.

19. *Thou wilt say then, the branches were broken off, that I might be grafted in.*

20. *Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.*

21. *For if God spared not the natural branches, take heed lest he also spare not thee.*

22. *Behold therefore the goodness, and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.*

23. *And they also, if they bide not still in unbelief, shall be grafted in: for God is able to graff them in again.*

PARAPHRASE.

that you are not the original church, into which they were ingrafted, but you are ingrafted into the church, which was originally theirs, and so the privileges of the church come not from you to them, but from them to you.

You will say, perhaps, the branches were ¹⁹ broken off, the Jews were rejected, that we might be ingrafted, i. e. received into the church in their stead: Very well; but ²⁰ remember also, that for infidelity they were cast off, and you stand in their place thro' faith: Be not therefore high-minded, but take the greater care to avoid their fate: for if God spared not the natural branches, ²¹ his originally chosen people, surely you cannot expect that he should spare you, if you follow their example of unbelief or disobedience.

Observe, therefore, and consider rightly ²² the goodness, and severity of God, remarkable in these providential dispensations; his severity to them that reject the Gospel, and are therefore rejected from being his people; and his goodness to you, if you continue therein by a virtuous and Christian life, walking worthily of the favour and privileges you enjoy: otherwise you also shall be cut off in like manner.

And they too, if they persist not in their ²³ infidelity, shall again be grafted into the stock of Abraham, i. e. received into the church and people of God: for whenever they shall repent, and embrace the Gospel, God is able to restore them to their ancient station in his favour.

24. *For*

TEXT.

24. *For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these which be the natural branches, be grafted into their own olive-tree?*

freely called you Gentiles, who from the beginning were aliens from the commonwealth of Israel, and strangers to the covenants of the promise, and upon your embracing the Gospel of Christ freely admitted and received you into his church; how much more reasonable is it to conclude, that he will upon the same terms very readily receive, and re-admit his own originally chosen nation into their ancient state among his elect and beloved people?

25. *For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*

26. *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.*

27. *For this is my covenant unto them, when I shall take away their Sins.*

PARAPHRASE.

And he will restore them; for if the²⁴ Gentiles, which through idolatry and wickedness, were a kind of wild olive-branches, yet through the mercy of God, were grafted into a good olive-tree; (which seems unnatural, since men use rather to graft a good scion on a wild stock) how much more shall the natural branches of a good olive be grafted again into their own tree? which is according to the order of nature; i. e. if God was so merciful and gracious, that he

For, my brethren, (to prevent you from²⁵ thinking highly of yourselves, and despising them) I would have you take notice of this mystery (or part of the scheme of the divine providence made known to us by revelation) that the blindness and hardness of heart, wherewith part of the Jewish nation are now possessed, shall remain upon them only till the conversion of the Gentiles, and the profession of the Gospel in its native purity and simplicity among them be advanced to that degree of fulness, which God hath appointed to be the means of converting the Jews also; and then the main body of the²⁶ Jewish nation, repenting and believing the Gospel, shall again be received into the church, and elect people of God, and so all Israel shall be saved, and there shall be one fold, and one shepherd, according to that²⁷ graci-

PARAPHRASE.

gracious promise, *Is. lix. 20, 21. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant to them, when upon their repentance, and conversion to Christ, I shall forgive their infidelity [d].*

28. *As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers sakes.*

29. *For the gifts and calling of God are without repentance.*

As to the privileges of the Gospel, they²⁸ are at present excluded from the church into a state of aliens and enemies, the advantage of which accrues to you Gentiles, who are thereupon called into the church of God, and made partakers of the blessings of the Gospel; but as to the election, which God made of them to be his beloved people, they are still included within the promises to Abraham, and the Patriarchs, and consequently within the intentional love and favour of God to restore them, and make them finally his people again: For these gifts, these graci-²⁹ous promises of God to Abraham and his seed [e], and his calling them to be his adopted children, are irreversibile and unchangeable, and so God will certainly restore them, in his due time, to their former happy state.

30. *For as ye in times past have not believed God, yet have now obtained mercy through their unbelief.*

31. *Even so have these also now not believed, that, through your mercy, they also may obtain mercy.*

32. *For God hath concluded them all in unbelief, that he might have mercy upon all.*

For as you Gentiles, after a very long³⁰ continuance in idolatry and disobedience, are now graciously called to partake of God's mercy in the Gospel, through the occasion of their infidelity; so your conversion here-³¹after, when advanced to its due degree, and appointed measure of fulness, shall be the means of converting and restoring them to the mercy and favour of God. For the dis-³²posals of God's providence to his church in suffering all, both Jews and Gentiles, to fall into a state of apostasy in their turns, are such, that the unbelief of the Jews first, and the conversion of the Gentiles thereupon, finally terminates in the more illustrious reducing of the Jews likewise, and the salvation of both, to the Glory of God's unspeakable goodness and mercy.

33. *O the*

TEXT.

PARAPHRASE.

33. *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

34. *For who hath known the mind of the Lord, or who hath been his counsellor?*

35. *Or who hath first given to him, and it shall be recompensed unto him again?*

36. *For of him, and through him, and to him are all things: to whom be glory for ever. Amen.*

providence all things are upheld and preserved, governed and disposed; and to his glory they all terminate. To him therefore all glory be ascribed, and given for evermore. Amen.

NOTES.

[a] Or they shall be in slavery and bondage; the contrary, *their going upright*, signifying their freedom from Egyptian thralldom, by taking that yoke of bondage from them, which made them stoop under it, Levit. xxvi. 13. *I have broken the bands of your yoke, and made you to go upright.*

[b] See *Whitby* in locum: This seems to be said in allusion to Deut. xxxii. 21. that seeing them, who before were not the people of God, now chosen to be his people, and invested with all the privileges, which formerly belonged to them, viz. being of his church, among whom he dwells, and to whom he gives his spirit, his new law of grace and truth, his Prophets, Apostles, and Evangelists, they may be induced to believe in order to enjoy all those blessings likewise.

[c] *Ἀπαρχή* If God so loved the Patriarchs, as to engage his word, that he would be their God, and the God of their seed for ever, Gen. xvii. 7. and by thus entering into covenant with them, hallowed to himself all their posterity, even as the first-fruits, made an offering, hallowed the whole

P

lump,

lump, Numb. xv. 20. then will he in his good time, be mindful of them, so as to bring them again into his covenant and favour, and they shall again be his beloved people : If the Patriarchs, who were the first-fruits of them, were holy, i. e. called, and separated to the service of God from all the people of the earth, the lump of the whole nation is also, in the designation of God, holy ; and if Abraham, the root of them, was holy and beloved of God, so are the branches also beloved still of God for the father's sake, and so will be once more, in his good time, admitted to his favour.

[d] The punishment of their iniquity, the blindness and spiritual slumber, which was then, and is still upon them, the removal of which must signify their conversion, this blindness being only then to be taken away, when they shall turn to the Lord, 2 Cor. iii. 14, 15, 16. *But their minds were blinded : for until this day remaineth the same veil untaken away, in the reading of the Old Testament ; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart ; Nevertheless, when it shall turn to the Lord, the veil shall be taken away.*

[e] The reason is, because the promises of this kind are founded upon such grounds as cannot be altered, even upon the original, fixed, and permanent designs, intentions, and constitutions of all-wise providence, in the government of the world through successive ages, of which they are partial declarations, or revelations.

[f] As the Jews seemed to do, who pretended to (and insisted upon a claim of) a right to justification in the sight of God through the observance of the ceremonial works of the Mosaic law.

SECTION XVIII. Chap. xii. 1, 2.

ARGUMENT.

The Apostle, having concluded his argument, proceeds (according to his usual method in all his Epistles) to draw an inference of exhortation from what he had before said, to persuade men to the practice of virtue and righteousness. And because the finishing point, in which his argument terminates, is the observation, that all the great dispensations of providence are with unsearchable wisdom, designed finally to issue in events of mercy, it is therefore with great eloquence of affection, that he lays the stress of his exhortation upon that particular motive, as follows :

TEXT.

1. *I beseech you therefore, brethren, by the mercies of God, that ye*

PARAPHRASE.

Since then all the great dispensations of God's providence, are with incomprehensible wisdom directed to terminate in events
present

TEXT.

present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service.

2. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable, and perfect will of God.

of mercy, I earnestly exhort and beseech you, that the consideration of God's mercies may prevail with you to present yourselves by the constant practice of piety and virtue, a living sacrifice, holy and without blemish, acceptable and well-pleasing unto God; which is your proper oblation, your right and reasonable worship and service of him:

PARAPHRASE.

And as being now dead unto sin, be not conformed in any instance, to the vicious customs and corrupt practices of the world; but as being dedicated entirely to the service of God, be ye transformed into new creatures by the renewing of the spirit of your mind, by a real and thorough change of the temper and disposition of your heart and soul, that ye may be able sensibly to discern, relish, and approve that practice of substantial holiness and righteousness, which is in its own nature good and perfect, and which alone now, under the Gospel, is required by God, and acceptable to him.

And as being now dead unto sin, be not conformed in any instance, to the vicious customs and corrupt practices of the world; but as being dedicated entirely to the service of God, be ye transformed into new creatures by the renewing of the spirit of your mind, by a real and thorough change of the temper and disposition of your heart and soul, that ye may be able sensibly to discern, relish, and approve that practice of substantial holiness and righteousness, which is in its own nature good and perfect, and which alone now, under the Gospel, is required by God, and acceptable to him.

SECTION XIX. Chap. xii. 3—8.

ARGUMENT.

Advice to those among them in particular, who were endued with the extraordinary gifts of the Holy Spirit, not to think highly of themselves upon that account, but to consider seriously the nature and use of the gifts they have received, and to employ them accordingly, with diligence, to the benefit of the church.

TEXT.

3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to

PARAPHRASE.

Now according to the nature of the office, which God hath graciously intrusted to me; I, who am an Apostle, one of the first order of the ministry, and highest station in the church; and for the discharge of my trust, endowed with the greatest

TEXT.

PARAPHRASE.

*think soberly, according
as God hath dealt to every
man the measure of faith.*

share of the miraculous and extraordinary gifts and power of the Holy Ghost, I charge every one among you, who hath any kind of these spiritual gifts and powers committed to him in any measure or degree, not to think highly of himself upon that account, but to think so, as to think soberly, according to reason, and right, and truth, according to the nature and proportion of the gift, or power intrusted to every man's fidelity [a], considering the use and design of his trust, so as to discharge it with faithfulness and diligence, and knowing that with respect to these things, the goodness of a Christian does not consist in having this or that particular gift, but in the right use and improvement of his talents, whatever it be.

4. *For as we have many members in one body, and all members have not the same office :*

5. *So we being many are one body in Christ, and every one members one of another.*

For as in our natural capacity we have many members in one and the same body, whereof all have not the same office ; so in our spiritual capacity, all of us, the whole multitude of Christians, constitute and make up one mystical body of Christ, in which we are every one members one of another. Wherefore, as in the natural body, the members all constantly perform their respective offices for the support and advantage of the body ; so likewise in the spiritual body of Christ, all the members, instead of thinking or contending, whose office or gift is more honourable and excellent, ought unanimously to join in performing, each respectively their several duties, and improving diligently their several talents, to the good and benefit of the whole church or body of Christ.

6. *Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith.*

7. *Or ministry, let us wait on our ministering : or he that teacheth, on teaching.*

And therefore, since we have various gifts and trusts, diversely reposed in us, according to the good pleasure of God, in distributing these talents to us, whatever they be, let us diligently make a right use and improvement of them to the general advantage of the church ; and whether it be the gift of prophecy (i. e. of expounding the Scriptures, and informing men in the will

8. Or

TEXT.

PARAPHRASE.

8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

of God by inspiration) let us instruct them constantly and faithfully, according to the degree and proportion of the ability committed to our trust [a]: Or the office of 7 ministration, let us be diligent in the work of our ministry: He that hath the office of a teacher or instructor in the doctrine of Christianity, let him be diligent in teaching: He that is called to the office of preaching, or exhorting men to 8 the practice of their duty, let him constantly attend upon the work of exhortation; he that distributeth the churches treasure or store, let him do it uprightly and impartially; he that ruleth, let him study and endeavour constantly to promote order and edification; he that giveth to pious and charitable uses, he that sheweth mercy to the sick, impotent, strangers, orphans, &c. let him do it with liberality and cheerfulness.

NOTES.

[a] Μέτρον πίστεως, the measure of faith, § 3. and Ἀναλογία πίστεως, the proportion of faith, § 6. In some passages of Scripture, the word *faith* signifies *faithfulness*; thus Matth. xxiii. 23. *Ye have omitted the weightier matters of the law, judgment, mercy, and faith*; faith, i. e. fidelity, truth, or faithfulness in the discharge of any trust reposed in men. Analogous to which signification it is also sometimes used for the trust itself, the thing committed to our charge. And that it is to be understood in this sense here, appears evidently from the passage itself, *according to the proportion of faith*, i. e. according to the nature and degree of the particular gift, or trust reposed in us (whether it be prophecy or ministration, or any other office, or employment, which requires faithfulness in the performance of it) so let every one of us discharge his respective duty. The phrase, in our modern language, seems very difficult, and cannot well be understood without this observation: But had this signification of the word been generally attended to, which is manifestly the Apostle's true meaning, it might have prevented abundance of weak and unintelligible things, which have sometimes been spoken concerning God's giving men faith, and the like.

SECTION XX. Chap. xii. 9—21.

ARGUMENT.

[Exhortations to the practice of several Christian duties.

TEXT.

PARAPHRASE.

9. *Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.*

10. *Be kindly affectioned one to another; with brotherly love, in honour preferring one another:*

11. *Not slothful in business: fervent in spirit; serving the Lord:*

12. *Rejoicing in hope; patient in tribulation; continuing instant in prayer:*

13. *Distributing to the necessity of Saints; given to hospitality.*

14. *Bless them which persecute you: bless, and curse not.*

15. *Rejoice with them that do rejoice, and weep with them that weep.*

16. *Be of the same mind one towards another. Mind not high things, but condescend to men of low*

Be sincere in your Christian charity, and 9
benevolence to all men, not in word only,
but in deed and in truth, 1 John iii. 18. ab-
horring every thing that is evil, and adher-
ing stedfastly to that which is good; in bro- 10
therly love of Fellow-Christians tenderly
affected to each other, ardently and zeal-
ously engaged, and intent upon the service
of God, and of one another, in honour
giving the preference to one another, with
courteousness and respect, not idle or care- 11
less in the business of your worldly callings;
applying your minds earnestly to your pre-
sent business; improving the present season
[a] and opportunity to the best advantage:
in hope of the glory and happiness of 12
Heaven full of joy; in affliction, for the
cause of Christ, patient, and quiet in mind;
in prayer for such good things as are agree-
able to the will of God, constant and persevering: ready to relieve the 13
necessities of Christian brethren: forward to entertain strangers with
liberality and cheerfulness.

Bless, wish, and speak well to those, who 14
revile, curse, and persecute you; let it be
your constant and ruling principle, always
to speak, and wish well to all, and ill to
none: Sympathize with your brethren, and 15
have a fellow-feeling of their condition;
rejoicing with them that are in prosperity,
and grieving with them that are in adversity.
Joined together in unanimity, and agree-
ment of love and affection; not setting 16
estate.

TEXT.

PARAPHRASE.

estate. Be not wise in your own conceits.

17. *Recompence to no man evil for evil. Provide things honest in the sight of all men.*

18. *If it be possible, as much as lieth in you, live peaceably with all men.*

19. *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

20. *Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*

21. *Be not overcome of evil, but overcome evil with good.*

your minds upon high things, but condescending to inferiors, and suiting yourselves to the meanest concerns of the meanest Christians: Entertain no over-weening thoughts of your own wisdom and knowledge: never returning evil for evil to any: 17 taking care that your behaviour be honest and reputable in the sight of all men.

If it be possible, endeavour all you can, 18 to live peaceably with all men; not aveng-

ing yourselves, my beloved, upon any provocation, i. e. if you cannot be relieved by just authority, let your abusers injure you still, and by bearing their further injuries patiently give place to the wrath of God against them, rather than endeavour to right yourselves by revenge, Matt. v. 39. For it is his proper and peculiar work to judge your cause; and he certainly will do it, as himself hath told us, Deut. xxxii. 35. *Vengeance is mine, I will repay it, saith the Lord:*

Therefore, if your enemies be in want or 20 distress, relieve and help them; for by so doing, if they be incorrigible, you will surely heap up the coals of God's divine vengeance, and fiery indignation upon their heads [b]: Let not then any ill usage pre-21

vail over you so far, as to break your temper, or to do evil to another, because he hath done evil to you; but by returns of meekness, kindness, and easiness to forgive, endeavour to melt and soften your adversaries into a better mind; for this is the way to work upon them, if they be at all reasonable, or capable of amendment.

NOTES.

[a] Several of the most ancient Greek copies, as well as most of our printed editions, read *serving the Lord*. But as this general precept of serving the Lord (which is the design of the whole Bible) seems incongruously inserted among so many particular precepts, as are here delivered, this reading

ing is not likely to be the true : And therefore I have chosen to interpret the other reading in the paraphrase ; which also is supported by the authority of several very ancient Greek copies, and the Old Vulgate, or Italick Version, and affords a sense very suitable to the place.

[b] That this phrase, *heaping coals of fire upon his head*, signifies the judgments of God falling finally upon those, who maliciously and incorrigibly persist in oppressing such meek and charitable persons, as never gave them any just provocation, is evident from the preceding words, *Vengeance is mine, saith the Lord* ; and from the manner in which the whole passage is expressed in the place from whence St. Paul cites them, Prov. xxv. 21, 22. *If thine enemy be hungry, give him bread to eat ; if he be thirsty, give him water to drink : For thou shalt heap coals of fire on his head, and the Lord shall reward thee* ; and from the other passages of Scripture, in which the very same phrase is used, Ps. cxi. 10. and Is. xlvii. 14. according to the version of the LXX. Some have thought the sense to be, *Thou shalt melt him down, as it were, with coals of fire, into a better temper of friendship* : But this appears by what is here observed to be a mistake, and seems to be intended in the following verse.

SECTION XXI. Chap. xiii. 1—7.

ARGUMENT.

An exhortation to the duty of submission to civil governors and magistrates ; because they are the ministers of God, appointed by him for the protection and encouragement of well-doers, and the punishment of evil-doers ; and therefore they must be obeyed, not only for fear of the punishment they may inflict, but also for fear of God's wrath, who hath ordained them, and requires obedience to them in the Gospel. Moreover, since all their care and pains are continually employed in the preservation and protection of the innocent, and the restraint of wrong-doers, therefore we ought also conscientiously, and willingly to pay them tribute, and taxes, for their support, and encouragement in the discharge of their duty.

TEXT.

1. *Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be, are ordained of God.*

2. *Whosoever therefore*

PARAPHRASE.

Let every one of you, without exception, 1
be subject to the higher powers, and civil magistrates of the commonwealth in which he lives : for there is no power, but what is derived from God ; the powers that are in being, are all appointed of God [a], and constituted in their stations by his provi-
I
resisteth

TEXT.

resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.

3. *For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:*

4. *For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*

5. *Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.*

6. *For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing.*

7. *Render therefore to all their dues: tribute to whom tribute is due, cus-*

PARAPHRASE.

dence, ordering things so, that the present authority, whatever it be, take place. Whosoever therefore resisteth the civil authority, resisteth the ordinance of God; and therefore they that resist, incur the penalty of his condemnation.

And why should you not willingly be 3
subject to the civil powers? for their business is not to punish, or discourage them that do well, but them that do ill. If then you would not be afraid of the civil magistrate, do that which is good, and you shall have his protection, approbation, and encouragement: For he is, by his institution, 4
the minister of God, appointed only for the good of the people committed to his charge. But if you do evil, you have indeed reason to be afraid; because he beareth not the sword in vain: For he is the minister of God, appointed for the execution of vengeance upon every one that doth evil. And 5
therefore you are obliged to pay submission to the civil government, not only for fear of the Punishment, which resistance or disobedience may bring upon you, but also for conscience sake towards God, who hath appointed that authority, and commanded subjection to it.

And this is the reason, why also you pay 6
the civil governors tribute and taxes, which are due to them; because they are God's ministers appointed to attend on this very thing, and accordingly employ their time, care, and pains for your good, in punishing and restraining evil-doers, and in protecting and encouraging the virtuous and

TEXT.

PARAPHRASE.

*tom to whom custom, fear
to whom fear, honour to
whom honour.*

innocent: And therefore you ought conscientiously and willingly to pay tribute for their support and encouragement in the discharge of their duty. Render therefore to 7

all men their dues, tribute to whom tribute is due, and custom to whom custom, reverence to whom reverence, and honour to whom honour is due.

NOTES.

[a] It is remarkable, that though the Apostle, in general terms, enjoins obedience and payment of taxes to the higher powers, i. e. to the supreme civil power, yet how men come by a rightful title to this power, or who has that title, he does not declare; but leaves it to be determined by the laws and constitutions of each particular country.

Christians are not by the freedom of the Gospel exempted from any ties of duty or subjection, which by the laws of their country they ought to observe to the governors, or magistrates of it (though Heathens) any more than their other fellow-subjects: And, on the other side, these rules do not tie them up any more than their fellow-citizens (who are not Christians) from any of those civil rights, which by the law of nature, or the constitution of the country, belong to them. Whatsoever any of their fellow-subjects (being in a like station with them) might do without sinning, that they are not abridged of, but may do still being Christians. The rule here is the same with that given by St. Paul, 1 Cor. vii. 17. *As God hath called every one, so let him walk*; the rules of civil right and wrong, which Christians are to walk by, are to them the very same they were before: Christians have the common duties, and the common rights of others their fellow-citizens; but they have no distinct civil privileges or obligations, as Christians: The Christian religion, indeed, commands obedience to lawful magistrates, exercising lawful authority; but who are such, and who not, it gives its professors no peculiar power to examine, but leaves that to be decided by the law of the land, to which therefore the determination of it properly belongs.

SECTION XXII. Chap. xiii. 8 — 10.

ARGUMENT.

From exhorting Christians readily to pay civil governors their customs and taxes, St. Paul takes occasion to exhort them conscientiously to pay all men their dues, so as to owe no man any thing, but mutual love

love and good-will, which duty of love and good-will he further enforces by this consideration, that it is in effect the fulfilling of the whole law, or the discharge of our whole duty to man.

TEXT.

PARAPHRASE.

8. *Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.*

9. *For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.*

10. *Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*

Owe no man any thing but mutual love 8 and good-will, which debt you can never fully discharge, but must always be paying; for this is the way for you to fulfil the law, and to be perfect in the performance of your duty to man: For this, *Thou 9 shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;* and if there be any other commandment, concerning our duty to others, it is briefly comprehended under this rule, *Thou shalt love thy neighbour as thyself:* As no man 10 will do any ill to himself, so if he love his neighbour as himself, he will do no ill to him; and therefore mutual love, or charity and good-will is the fulfilling of the whole law concerning our duty towards our neighbour.

SECTION XXIII. Chap. xiii. 11—14.

ARGUMENT.

From speaking of our duty to others, St. Paul here proceeds to treat of our duty to ourselves, namely, sobriety, temperance, purity, and the like Christian virtues, to which he exhorts them by the consideration, that the darkness of Heathen ignorance was past, and the light of the Gospel was risen upon them; wherefore their behaviour ought to be honest and decent, such as fears not the light, and the eyes of men: Put on therefore (says the Apostle) the ornaments of piety and virtue, in imitation of Christ, and trouble not yourselves to provide for the flesh, that ye may fulfil the lusts thereof.

Q 2

11. *And*

TEXT.

11. *And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.*

12. *The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.*

13. *Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.*

14. *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*

obedience to his commands, and take no care to provide for the body, that ye may indulge it in the gratification of its sensual lusts and appetites.

PARAPHRASE.

And this be careful to do, considering ¹¹ the advancement of the season for working in this life, that now it is high time for you to awake from all vicious and debauched courses; for now is the end of your state of trial, and the day of your salvation nearer than it was, when first you embraced the Christian religion, and every day still brings you nearer to your expected happiness in Heaven. The night of Pagan ¹² ignorance and wickedness is past, and the day-light of the Gospel is come: Let us therefore cast off the works of darkness, i. e. all practices of vice and debauchery; and let us put on the ornaments [a] of holiness and virtue: Let us behave ourselves ¹³ honestly and reputably, as becometh those who enjoy the light of the Gospel, not in debauchery, and intemperate excesses, not in lewdness and lasciviousness, not in disputes, debates and contentions [b] with one another. But put ye on the Christian ha- ¹⁴ bits of holiness, righteousness, and charity, and all virtues in imitation of Christ, and

NOTES.

[a] The Greek word, τὰ ἔπλα, here rendered *armour*, signifies also *apparel, clothing, or ornaments* of the body, or the *armour* of holiness and virtue to defend ourselves continually against the approaches of temptations and against the enticements of a vicious and debauched world.

[b] This seems to refer to what the Apostle treats of in the following chapter.

SECTION XXIV. Chap. xiv. 1 — xv. — 13.

ARGUMENT.

Directions to Christians for their behaviour to one another in the case of diversity in opinions, concerning the use of indifferent things: Or thus at large. St. Paul directs those of the Gentile Christians, who made no distinction between meats, and days, and the like ceremonial observances, not to despise those of the Jewish converts, as superstitious and foolishly scrupulous, who observed a distinction of meats, into clean and unclean, and days, into holy and common, &c. And on the other hand, he charges the Jewish converts not to censure and condemn their Gentile brethren, as guilty of sin, in eating things forbidden, profaning holy days, &c. Because such judgment is wrong, since God allows and approves them in what they do, and will justify them in what he so allows and approves: And especially because judging others is not their business, but the peculiar office of Christ, to whom alone we are accountable, as our proper judge and master, at whose service and disposal we are in all things, both in life and death, inasmuch as by dying and rising again for us, he hath purchased and acquired an absolute property in us. Wherefore, instead of judging one another; we ought rather to judge thus, That it is our duty not to give offence to our weak brethren by the unseasonable use of our Christian liberty; but to deny ourselves in that, when it may prove dangerous to the souls of our brethren, who by our example, may be led into the commission of such things, as (tho' innocent in themselves, yet being done against their conscience) are in them sinful. We ought then, in such case, to forbear the use of our liberty, and bear with the infirmities of our weak brethren, in order to secure their eternal salvation, after the example of Christ, whose perfect meekness, charity, and patience, we ought above all things to imitate.

TEXT.

PARAPHRASE.

1. *Him that is weak in the faith, receive you, but not to doubtful disputations.*

2. *For one believeth*

You that are rightly informed of your Christian liberty, and know the use of all indifferent things to be lawful and innocent, receive freely and equally into your communion, and friendly conversation, those who

that

TEXT.

PARAPHRASE.

that he may eat all things: another who is weak, eateth herbs.

3. *Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him that eateth: for God hath received him.*

all kinds of flesh, and live only upon vegetable diet. Let not him that eateth all sorts of meat, without distinction, despise him that abstains from some, as superstitious, or vainly scrupulous; neither let him that eateth not so, censure and condemn him that doth (as guilty of eating things unlawful) for God hath approved and accepted him, as upright, and clean, and innocent, in the use of the liberty which he hath given him.

4. *Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up: for God is able to make him stand.*

Besides, what business have you, or how durst you presume, to judge another person's servant? To God, his own master, he standeth or falleth; by him he is to be judged, and condemned or justified: yea, he shall be justified; for God can, and will justify him in the use of what he allows and approves.

5. *One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.*

So likewise, one man esteems some days holy, and others common; another man makes no difference, but esteems all days [a] alike. Let every one, in peace and quietness, freely pursue the direction and persuasion of his own mind and conscience [b]. He that

6. *He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth,*

keepeth an holy day, keepeth it, out of conscience, as holy to the Lord, and required by him to be kept: and he that keepeth it not, omits the observance of it, to the glory of the Lord, who hath discharged him from any obligation to observe
eateth

TEXT.

PARAPHRASE.

eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

hath provided for him other food sufficient, and that he abstains from what he thinks forbidden.

7. *For none of us liveth to himself, and no man dieth to himself.*

8. *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*

9. *For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*

10. *But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.*

11. *For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

12. *So then, every one of us shall give account of himself to God.*

it; he that eateth freely of all kinds of meats, eateth to the glory of the Lord; for he thanks God for them, as his gifts, and for his liberty thus to use them: And he that eateth not so, to the glory of the Lord he eateth not; for he thanks God, that he

For (in this, and all other cases) no Christian lives according to his own will, as at his own disposal; and none dies at his own will and disposal; for, according to our duty and obligation, whether we live, it is in obedience to the will of the Lord; or whether we die, we die in obedience to the will and pleasure of the Lord; so that in both cases of life and death, we are at the Lord's disposal: For to this end Christ both died, and rose again for us, that he might thereby gain the entire property, and become absolute Lord and owner both of the dead and the living [c].

Why then do any of you presumptuously judge your brethren? or why do others among you rashly set at nought, and despise them? Seeing we are all to appear before the judgment-seat of Christ, and by him, our proper Lord and Master, to be judged; according to the express declaration of Scripture, *Is. xlv. 23. As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God:* So that every one of us shall give account of himself, and his behaviour, in these and all other matters to God, who is our only proper judge. Let us not therefore presume to judge one another.

13. *Let*

TEXT.

13. *Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way.*

14. *I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.*

15. *But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.*

16. *Let not then your good be evil spoken of.*

17. *For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.*

18. *For he that in these things serveth Christ, is acceptable to God, and approved of men.*

19. *Let us therefore follow after the things which make for peace,*

PARAPHRASE.

other any more; but for the future carefully avoid it; and do ye all rather judge and resolve upon this, that no man ought to put a stumbling-block, or an occasion of falling in his brother's way, i. e. not to do any thing, however lawful in itself, which may cause another to fall off from the faith, or to act against his conscience, or may any way draw him into sin.

I know, and am satisfied by the doctrine 14 of Christ's Gospel, that no sort of meat is in itself unclean, i. e. forbidden, or unlawful to be eaten; yet notwithstanding this, to him that thinketh it to be so, to him it is unclean. If therefore your brother be of- 15 fended, or drawn into sin through the occasion of your eating, you are, in such case, guilty of uncharitableness to your brother, by eating to his offence and ruin. O, therefore destroy not with your meat a precious soul, for whom Christ died! Use not then 16 your Christian liberty, which in itself is very good, so as to give occasion to others (who are offended thereby) to speak reproachfully of you, as evil-doers: For the 17 essence of true religion, consists not in the observance of a distinction between clean and unclean meats and drinks, and the like external ordinances; but in the effectual practice of righteousness and true virtue; and in that peaceable and charitable temper of mind, whereby those who differ in their sentiments, yet through mutual forbearance and love to each other, preserve the bands of Christian unity and concord; and in that delight, and taking pleasure in
and

TEXT.

PARAPHRASE.

*and things wherewith one
may edify another.*

doing good, which is the highest perfection of Christian virtue, and that suffering for righteousness sake (if the will of God be so) which is the greatest evidence of Christian sincerity, wrought in us by the influence of the Holy Ghost. For he, that in the constant exercise of these dispositions of mind, faithfully serveth the Lord Jesus, is accepted of God, and approved by all reasonable men. Let us therefore always carefully practice things which tend to promote peace, and universal good-will among men, and to improve one another in the knowledge and practice of true christian religion.

*20. For meat destroy
not the work of God. All
things indeed are pure;
but it is evil for that man
who eateth with offence.*

*21. It is good neither
to eat flesh, nor to drink
wine, nor any thing
whereby thy brother stum-
bleth, or is offended, or is
made weak.*

*22. Hast thou faith?
have it to thyself before
God. Happy is he that
condemneth not himself in
that thing which he al-
loweth.*

*23. And he that doubt-
eth, is damned if he eat,
because he eateth not of
faith: for whatsoever is
not of faith, is sin.*

And do not for so inconsiderable a mat-²⁰ter, as the use of your liberty in eating a little meat (from which too you may well enough abstain) incur the hazard of a man's destruction, who is the work of God, created in his own image. All meats in general indeed are clean, and lawful to be eaten; yet in particular it is a sin for him²¹ to eat any thing, who hath an opinion of its unlawfulness, or who by eating may give offence to any one, that hath such an opinion. It is good therefore for a man neither to eat flesh nor drink wine, nor partake of any thing else, by the use of which his brother is turned out of the way of salvation, or led by example to do that which he thinks to be sinful, or doubts whether it be sinful or not: Have you an as-²²fured and satisfactory conviction, and persuasion of the lawfulness of what you do? I mean that all meats are clean, and lawful to be eaten: Keep it to yourself between God and your own conscience, and think this sufficient satisfaction. Happy is the man, that so useth his Christian liberty, as not to be condemned by his own conscience, in any instance of action, either unlawful, or offensive, or uncharitable; but he²³ that doubteth of the lawfulness of eating any thing, is condemned if he eateth;

PARAPHRASE.

eateth ; because he eateth not with a full persuasion of the lawfulness of it ; for whatsoever is not done with a satisfactory conviction and assurance of the innocence thereof, is sin.

Chap. xv.

TEXT.

PARAPHRASE.

1. *We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves.*

2. *Let every one of us please his neighbour for his good to edification.*

3. *For even Christ pleased not himself, but as it is written, the reproaches of them that reproached thee fell on me.*

dured the contradiction of sinners, and was afflicted for the hard speeches of the ungodly, according to the words of the Psalmist, Ps. lxi. 9. *The reproaches of them that reproached thee, fell on me*, which were most eminently verified in him, our Lord and Saviour.

4. *For whatsoever things were written aforetime, were written for our learning ; that we, thro' patience and comfort of the Scriptures, might have hope.*

We then, who have a right knowledge ¹ of our Christian liberty, ought, upon occasion, to forbear the use of it, in compliance with the infirmities of the scrupulous, and not to gratify our own humours in the unlimited use of it, to the prejudice of our weak brethren. Let every one therefore ² endeavour to please others for their spiritual good, to the advancement of the Christian religion.

For this is the way for you to imitate ³ Christ, our great and perfect example, who indulged not his own will and humour, but for the glory of God, and the salvation of souls ; he not only bore with the infirmities of men, but (which is much more) he endured the contradiction of sinners, and was afflicted for the hard speeches of the ungodly, according to the words of the Psalmist, Ps. lxi. 9. *The reproaches of them that reproached thee, fell on me*, which were most eminently verified in him, our Lord and Saviour.

Now this, and all other sayings of the ⁴ holy Scriptures, ought to be especially regarded by us ; for whatsoever things were written heretofore, in the holy books, were written for our instruction, that we through patient continuance in well-doing, and through the comfort of the Scriptures, promising us a glorious reward, might have a sure and well-grounded hope thereof.

5. *Now*

TEXT.

PARAPHRASE.

5. *Now the God of patience and consolation, grant you to be like-minded one towards another, according to Christ Jesus.*

6. *That ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ.*

7. *Wherefore receive ye one another, as Christ also received us, to the glory of God.*

8. *Now, I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers :*

9. *And that the Gentiles might glorify God for his mercy : as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.*

10. *And again he saith, Rejoice, ye Gentiles, with his people.*

11. *And again, Praise the Lord, all ye Gentiles, and laud him, all ye people.*

12. *And again, Esaias saith, There shall be a root*

Now I pray God, the author and giver 5
of all patience and comfort, grant you to attain a disposition of love and unanimity, and to have a like concern for one another, as for yourselves, according to the example and will of Christ, and the spirit of his religion : that you may in all things, with 6
unity of heart and voice, glorify God, even the Father of our Lord Jesus Christ.

Wherefore laying aside all distinction and 7
coldness, and, much more, all dispute and contention, receive ye one another into mutual love and fellowship, for the promotion of God's glory, even as Christ also hath received us, both Jews and Gentiles, reconciling both to God, and to one another in one body ; I mean, that Jesus Christ con- 8
descended to become a minister to those of the circumcision, for the revelation of God's true doctrine of salvation, to accomplish the promises made to the fathers in behalf of that nation first, and in behalf of the Gen- 9
tiles also, that they likewise might glorify God for his mercy, as it is Ps. xviii. 49. *For this cause will I confess to thee among the Gentiles, and sing to thy Name :* And again, 10
Ps. lxvii. 4. the same David saith, *Rejoice, ye Gentiles with his people :* And again, Ps. 11
cxvii. 1. *Praise the Lord, all ye Gentiles, and laud him, all ye People :* And again, 12
Isaiah saith, xi. 1. and 10. *There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles hope.*

T E X T.

of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13. *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.* Now, I pray God, the author and giver¹³ of all hope, to fill you with all joy and peace in your Christian profession, that ye may abound in hope more and more, thro' the powerful influence, and gifts of the Holy Spirit [d].

N O T E S.

[a] This is by no means to be extended to a neglect of the observance of the Lord's day, in a Christian manner, or of the moral part of the Commandment, concerning the observance of the Sabbath, for the worship of God, and the practice of humanity; which is founded in the nature and reason of things, and therefore is of perpetual obligation; but of the observance of the ritual or instituted part of the observance of that absolute and strict rest from every sort of work whatsoever, which had relation (as a particular memorial) to the deliverance of the Jews out of Egypt, and was peculiar to that nation; but is now abolished by the Gospel, as well as the observance of other Jewish festivals: insomuch that St. Paul, Col. ii. 16, 17. among ordinances of meats, and drinks, and new moons, and other shadows of things to come, reckons up also the Sabbath-days.

[b] Πληροφορέω, *freely pursue the persuasion*: It is a figurative word, borrowed from ships, which are carried along with full sail, and signifies a man's acting with full bent and satisfaction of mind, according to the dictates of his own conscience.

[c] Or thus: *For by dying and rising again for us, Christ hath an entire property, and is become absolute Lord, both of the dead and the living*; the event being causally expressed, as it usually is in Scripture-language.

[d] *The Holy Ghost*, witnessing to your spirits, that ye are the sons of God, viii. 16, 17. And shedding abroad the sense of God's love in your hearts, v. 5. And sealing you to the day of redemption, Eph. iv. 30.

SECTION XXV. Chap. xv. 14—33.

A R G U M E N T.

St. Paul's apology for this epistle, which he made bold to send them upon account of his particular relation to the Gentile part of them,

as

as he was, by God's especial appointment, the Apostle of the Gentiles; in the discharge of which holy ministration, as he had been very diligent, so he had accordingly met with glorious success; and in further performance of this duty, had a long time desired to make them a visit, but had been hitherto providentially disappointed: Hereupon he tells them the reason, which hindered him, and which being now pretty well ceased, he had intended to come to them forthwith; but at present he was obliged to go to Jerusalem first with a charitable contribution to the poor distressed Christians there; in the performance of which charitable office, he begs the concurrence of their prayers, for his preservation from the unbelieving Jews, and his acceptance with the Jewish Christians; which business being dispatched, he assures them, that he intends and hopes to come directly to them in his way to Spain.

TEXT.

PARAPHRASE.

14. *And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.*

15. *Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God.*

16. *That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*

Now, brethren, the reason of my writing 14. these things to you, is not that I myself suppose you want either exhortations, or instructions; for as to my own thoughts concerning you, I am persuaded that you are already full of the good dispositions I recommend, and furnished with Christian knowledge, and qualified to admonish one another: But I made the more bold to write 15. to you, by way of refreshing your memories, with regard to some (i. e. the Gentile) part of you [a], with whom I am more especially concerned, upon account of the particular office, which God hath graciously intrusted to me, as Apostle of the Gentiles, that I should be the minister of 16. Jesus Christ to the Gentiles, to officiate (like the priests in the temple) in the holy service [b] of preaching the Gospel to them, that by my converting and dedicating them to the service of God, they might be presented an offering acceptable to him, being sanctified

PARAPHRASE.

sanctified (not with salt, or any material libation, but) with the effusion of the Holy Ghost by my Hands.

17. *I have therefore whereof I may glory thro' Jesus Christ, in those things which pertain to God.*

18. *For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient by word and deed.*

19. *Through mighty signs and wonders, by the power of the spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.*

20. *Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation:*

21. *But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.*

22. *For which cause also I have been much hindered from coming to you.*

I have matter of glory then in this holy ¹⁷ service of Jesus Christ, in the performance of this my priestly office, with regard to my presenting my offering [c], i. e. my labour and success in converting the Gentiles (and so presenting them a reasonable, holy, and living sacrifice, acceptable and well-pleasing to God) (for I will not presume to mention ¹⁸ any of those things, which Christ hath effected by others, and not by me in particular, to bring the Gentiles to the sincere profession and obedience of the Gospel) by ¹⁹ mighty works and demonstration of the spirit, so that from Jerusalem, and the neighbouring countries round about along to Illyricum, I have preached the Gospel to all nations of Greece, and Lesser Asia.

But in all this circuit of my ministry, ²⁰ I have made it my business to preach the Gospel so, as studiously to avoid carrying it to those places, where it had been already preached by others before, lest I should be said to build upon another man's foundation: But the rule of my conduct has been ²¹ that prophecy of Isaiah (verified hereby, ch. lii. 15.) *To whom he was not spoken of, they shall see; and they that have not heard, shall understand.*

And this is the reason, why I have been ²² so long prevented from coming to you.

23. *But*

TEXT.

PARAPHRASE.

23. *But now having no more place in these parts, and having a great desire these many years to come unto you ;*

24. *Whensoever I take my journey into Spain, I will come to you : for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.*

25. *But now I go unto Jerusalem, to minister unto the Saints.*

26. *For it hath pleased them of Macedonia, and Achaia, to make a certain contribution for the poor Saints which are at Jerusalem.*

27. *It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.*

28. *When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.*

29. *And I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ*

But now having no other places in these parts, unacquainted with the Gospel, and having had an earnest desire for many years past to see you, I design, whenever I take my intended journey into Spain, to come to you ; for I trust to see you in my journey, and to be helped on my way thither by your assistance, if I be refreshed and satisfied first in your company.

But at present I am going to Jerusalem, to carry a supply for the necessities of the distressed Christians there ; for it hath pleased the churches of Macedonia, and Achaia, to raise a charitable contribution for the poor Christians of Judæa ; it hath pleased them, I say, and it is but their duty so to do. For if the Gentiles have been made partakers of their spiritual things, by receiving the blessing of the Gospel from them of Judæa, it is highly just and reasonable for the Gentiles to supply their temporal wants out of their worldly substance. As soon then as I shall have performed this Christian office, and secured to them this fruit of the Gentiles liberality (to the benefit both of the givers and receivers) I intend to call upon you in my way to Spain ; and I am sure, that when I come to you, I shall come with a full impartment of spiritual gifts, and gospel-blessings, for your establishment in the true doctrine of the Gospel.

30. *Now*

TEXT.

30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that ye strive together with me in your prayers to God for me;

31. That I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the Saints:

32. That I may come unto you with joy by the will of God, and may with you be refreshed.

33. Now the God of peace be with you all. Amen.

PARAPHRASE.

Now I beseech you, brethren, for the³⁰ sake of our Lord Jesus Christ, and that brotherly love, which is the genuine fruit of the spirit of his religion, that you heartily join with me in your prayers to God for me, that I may be delivered from the ma-³¹lice of the Jewish infidels, and that our Jewish brethren may kindly accept the present I carry them, though sent from the Gentile churches, and by me, against both whom they are apt to be unreasonably prejudiced through their zeal for the ritual observances of the law; that I may come unto³² you with joy, if it be God's blessed will, that we may be refreshed together by the mutual comfort of one another's company, and religious conversation.

Now I pray God, the author and giver³³ of peace, and love, and every blessing, to be always with you all. Amen.

NOTES.

[a] *Ἀπὸ μέγας*, in part; This phrase is commonly used by St. Paul, for the distinction of one sort of persons from another, thus ch. xi. 25. *Blindness hath happened to Israel*, in part, i. e. as to the unbelieving part of them. 2 Cor. i. 14. *You have acknowledged me*, in part, i. e. as to the sincere and uncorrupt part of you; and thus likewise here, *I have written the more boldly to you*, in part, i. e. as to the Gentile part of you.

[b] *ἱερευεῖν*, *ministering*, &c. The Apostle here plainly compares himself to the Jewish priests offering sacrifices in the temple. The faith of the Gentiles is his sacrifice, or oblation; the Holy Spirit is the libation, or drink-offering by which it is sanctified and rendered acceptable to God; Numb. xv. 10. his ministering in this holy service, is his preaching the Gospel to them in order to their conversion.

[c] *Τὰ πρὸς τὸν Θεόν*, *things that pertain to God*: i. e. Offerings presented by the ministration of the priests, as appears from Heb. ii. 17. and v. 1. where the same phrase is used for the performance of the priests office.

SECTION XXVI. Chap. xvi. 1—16.

ARGUMENT.

A recommendation of Phœbe ; and salutations to several Christian acquaintance, and friends.

TEXT.

PARAPHRASE.

1. *I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea :*

2. *That ye receive her in the Lord, as becometh Saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.*

3. *Greet Priscilla and Aquila my helpers in Christ Jesus :*

4. *(Who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles)*

5. *Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.*

6. *Greet Mary, who bestowed much labour on us.*

I recommend to your kind reception 1
Phœbe, our Christian sister, who is a Deaconess of the church at Cenchrea, the port of Corinth, that you receive her for the 2
Lord's sake, in a manner worthy of Christians ; and that you assist her in whatever affair you can be serviceable to her, as she well deserves, for she has been helpful to many, and to myself in particular.

Salute Priscilla and Aquila, who have 3
assisted me in carrying on the work of the Lord Jesus Christ, and to save my life, have 4
hazarded their own : whom therefore not only I thank for the preservation of my life, but also all the churches of the Gentiles for the preservation of their Apostle ; and together with them salute their whole 5
Christian family. Salute my dearly beloved Epænetus, who is the first Christian convert of Asia [a] Minor. Salute Mary, who took 6
much pains, and did many good offices for us. Salute my cousins, and fellow-prisoners, 7
Andronicus and Junia, who are well known, and esteemed among the Apostles themselves, who also were converted to Christianity before me. Salute Amplias my 8
dearly beloved Christian. Salute Urban, who 9

8

7. Salute

TEXT.

7. Salute Andronicus and Junia my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me.

8. Greet Amplias my beloved in the Lord.

9. Salute Urbane our helper in Christ, and Stachys my beloved.

10. Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11. Salute Herodian my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13. Salute Rufus, chosen in the Lord, and his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16. Salute one another with an holy kiss. The churches of Christ salute you.

PARAPHRASE.

assisted us kindly in the work of the Gospel of Christ, and my dearly beloved Stachys. Salute Apelles, a Christian tried and approved by the sincerity of his faith, and the integrity of his life. Salute all the Christians of the family of Aristobulus. Salute my cousin Herodion, and all that are Christians in the family of Narcissus. Salute Tryphæna and Tryphosa, who have laboured much in the service of the Lord. Salute the beloved Persis, who hath done great service in the work of Christ. Salute that choice Christian Rufus, and his mother, who hath shewn the affection of a mother to me also. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Christian brethren which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the Christians that are with them. Salute one another with an holy kiss of Christian charity, and sincere affection. All the churches in these parts salute you.

NOTES.

[a] Of Asia: This reading (which is supported by the best authority of the ancients, as well as that of the Alex. copy, and the Latin version) is doubtless the true, because St. Paul himself tells us, 1 Cor. xvi. 15. that Stephanus was the first-fruits of Achaia.

SECTION XXVII. Chap. xvi. 17—20.

ARGUMENT.

St. Paul was so sensibly affected with the continual thoughts of the great mischiefs arising to the Christian religion, from the disturbances, occasioned through the divisions and offences between the Jewish and Gentile converts in most other churches, and so careful to prevent them, that, after he had finished his discourse to them (which we observe solemnly closed in the end of the foregoing chapter) he here, in the middle of his salutations, cannot forbear to caution them against the authors and fomenters of these divisions and offences in a very pathetic manner.

TEXT.

PARAPHRASE.

17. *Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.*

18. *For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*

19. *For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.*

20. *And the God of peace shall bruise Satan under your feet shortly.*

Now I beseech you, brethren, take particular notice of them who promote divisions among you, and give offences to the weak by their uncharitable behaviour, contrary to the doctrine you have been taught by the Apostles, and avoid their conversation, as dangerous, and irksome: For such persons aim not at the advancement of the Christian religion, but of their own private ends of sensual pleasure and worldly profit, and by good words, fine pretences, and fair speeches, deceive the hearts of honest well-meaning men.

Which exhortation I give you, not that I think you at present defective in your duty: for I declare, that you Christians of Rome are famous every where for your sincere obedience to the doctrine of the Gospel, and for your walking in mutual love and agreement, to the credit and honour of your holy religion, for which I heartily rejoice upon your account. But my design in giving you this caution, is to make you

TEXT.

PARAPHRASE.

*The grace of our Lord
Jesus Christ be with you.
Amen.*

sensible, that you are not wholly out of danger, that so you may carefully continue to be wise to discern and hold fast that which is good; and simple concerning evil, as men that know nothing of it, but to avoid it: And then for your comfort, you shall shortly see the power of Satan, and his instruments, destroyed by the God of peace; the kingdom of darkness cast down, and the doctrine of truth and righteousness, the true religion, flourishing and spreading in its room. The grace of our Lord Jesus Christ be with you all. Amen.

SECTION XXVIII. Chap. xvi. 21—27.

ARGUMENT.

A continuation of salutations, together with the Apostle's blessing to them, and his conclusion with a doxology, in which is contained his hearty prayer to God for their establishment in the true religion of Jesus Christ.

TEXT.

PARAPHRASE.

21. *Timotheus my work-
fellow, and Lucius, and
Jason, and Sosipater my
kinsmen, salute you.*

22. *I Tertius, who
wrote this Epistle, salute
you in the Lord.*

23. *Gaius mine host,
and of the whole church,
saluteth you. Erastus, the
chamberlain of the city,
saluteth you, and Quar-
tus, a brother.*

24. *The grace of our Lord Jesus Christ be with you all. Amen.*

25. *Now to him that
is of power to stablish
you according to my Gos-*

Timotheus, my assistant and companion²¹ in the propagation of the Gospel; and Lucius and Jason, and Sosipator, my kinsmen salute you. And I, Tertius, who am St. Paul's scribe, in writing this Epistle, salute you with my Christian love and affection. Gaius, who entertains me, and the church²³ in general, salutes you. And so doth Erastus the chamberlain of the city, and Quartus, a Christian brother. The grace of our²⁴ Lord Jesus Christ be with you all. Amen.

Now unto him, that is able to establish²⁵ and preserve you in the true religion according to the Gospel, which I preach; and
pel,

TEXT.

PARAPHRASE.

pel, and the preaching of Jesus Christ (according to the revelation of the mystery, which was kept secret since the world began,

26. But now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith)

27. To God only wise, be glory through Jesus Christ for ever. Amen.

the preaching of the true doctrine of Jesus Christ, even according to the revelation of the mystery [a] of the salvation of mankind by him, concealed in the times of preceding ages, but now openly promulged²⁶ by the preaching of us the Apostles (according to the commandment of the everlasting God) to all the nations of the earth; in order to bring them back to the true religion, consisting in the worship of the true God, and the practice of virtue, by the arguments and motives of the Gospel of Christ: To him, I say, the only wise²⁷ God all glory be given, through Jesus Christ our Lord, for ever and ever. Amen.

NOTES.

[a] The incarnation of Christ for the redemption of mankind, and the preaching of the Gospel to the whole world, was a mystery hid from ages, and from generations, in the secret council of God.

A PARA-

A
PARAPHRASE
ON THE
EPISTLE of St. PAUL
TO THE
GALATIANS.

P R E F A C E.

ST. Paul had converted the Galatians, and erected several churches among them, A. D. 51. (as we may reasonably suppose) in his journey mentioned Acts xvi. He had also visited them in his return from Jerusalem, A. D. 54. as we see, Acts xviii. 21, 22, 23. But bade them, Farewel, saying, I must by all means keep this feast that cometh in Jerusalem; but I will return again unto you, if God will. And he sailed from Ephesus,

And when he had landed at Cæsarea, and gone up and saluted the church, he went down to Antioch,

And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia, in order, strengthening all the Disciples.

Between which and A. D. 57. (in which this Epistle was wrote) some zealots for the Jewish religion had very near persuaded them out of their Christian liberty, and made them willing to submit to circumcision, and the ritual observances of the Mosaic institution, as necessary under the state of the Gospel, whereby these seducers had raised animosities and factions among them, to the great disturbance of their peace, and decay of their charity.

The setting them right in these matters, appears to be the main business of this Epistle, which he introduces with a Preface, declaring
very

very emphatically, that he had not been sent by men on their errands, but by God himself, and Christ Jesus, who, in sending him, had not so much as conveyed his apostolic power by the ministry or intervention of any man; but that his commission and instructions were all entirely from God and Christ himself, by immediate revelation.

And then to satisfy them, that he never preached any other doctrine than what he had received from Christ, and delivered to them, he gives an account of himself, and his conduct for many years backward, even before his conversion, wherein he shews, that from a zealous persecuting Jew, he was made a Christian, and an Apostle, by immediate revelation; whereupon, without consulting any man, he directly set about the work of preaching the Gospel, which he had thus received, and that having had no communication with the Apostles, or Christians of Judæa for some years, he could not possibly be supposed to have preached any thing, but what he had received by immediate revelation: That, when fourteen years after he went up to Jerusalem, it was by God's command in a special revelation: That then no compliance with circumcision, and the legal observances was made, or insisted upon, as of necessity, by the Apostles: And that when he there communicated to them the Gospel which he preached among the Gentiles, the chief of the Apostles could add nothing to it, but immediately acknowledged him their Fellow-apostle, as perfect in knowledge and authority, as themselves; which he insisted upon so strenuously, that at Antioch he publicly reprov'd St. Peter to his face, for his backsliding compliance with Jewish observances, and not walking uprightly, according to the true doctrine of the Gospel to which himself had always adhered with a sincere heart, and steady behaviour (never out of regard either to the terrors or favours of men, in the least deviating from it.)

All the parts of which introduction are skilfully managed to clear him from some derogatory falsehoods probably suggested against him, without taking particular notice of them, as not thinking them worth mentioning, such as that he was not immediately sent by Christ himself, but an Apostle at second hand, inferior to the other Apostles, &c. And not only so, but moreover are excellently adapted and designed particularly to wipe out the aspersion of preaching up Judaism, which (as appears from several passages of the Epistle) was certainly cast upon him: But also, and more especially, to gain the greater regard and attention to his arguments, and enable them to make the deeper impression;

pression ; to add singular weight and authority to all his admonitions and exhortations, and to make his reproofs doubly powerful and effectual.

St. Paul, having thus prepared his way, comes directly to oppose the observance of circumcision, and the legal ordinances, by several arguments, which shall be taken notice of in their proper place : Which being finished, he proceeds to exhort them to the practice of holiness and virtue in general, with a particular aim against the animosities and differences raised among them, which he admonishes them to compose with meekness, mutual forbearance, and charity ; after this he exhorts them to liberality in contributing to the comfortable maintenance of their teachers, and to the necessities of all men, especially of Christian brethren, in full assurance of an exceeding abundant recompence at the day of Judgment.

And here the main business of the Epistle seems to be done ; but his mind being still warm, and filled with the matter of circumcision and the Jewish law, that he might the more effectually engage them to return to the truth of the Gospel, he reminds them of his great affection to them, and his deep concern for their case, manifest by his writing so long a letter with his own hand ; and acquaints them with the hypocritical design of their seducers, who persuaded them to be circumcised, not out of a conscientious regard to the observance of the Jewish law, but merely to escape persecution, and to get into favour with the Jews ; assuring them, that, under the Gospel-state, nothing is of any moment, but a new life of Christian piety and virtue, and praying for peace and mercy upon all who walk by this rule ; for they are the true Israel, and the church of God : After which, having mentioned the absurdity of aspersing him with preaching the necessity of circumcision, since he was continually persecuted for the contrary doctrine, he concludes his letter with the apostolical blessing.

Epistle to the GALATIANS.

CHAP. I.

TEXT.

PARAPHRASE.

1. **PAUL** an Apostle
(not of men, neither
by man, but by Jesus
Christ, and God the Fa-
ther; who raised him
from the dead)

2. And all the brethren
which are with me, unto
the churches of Galatia:

3. Grace be to you, and
peace from God the Fa-
ther, and from our Lord
Jesus Christ,

4. Who gave himself
for our sins, that he might
deliver us from this pre-
sent evil world, according
to the will of God, and
our Father:

5. To whom be glory
for ever and ever. Amen.

PAUL an Apostle, called and sent, not 1
from men with their authority and in-
structions; nor by the intervention of any
man; but immediately from Jesus Christ
himself, and God the Father, who raised
him from the dead [a], and all the brethren 2
that are here with me unto the churches
of Galatia: Grace [b] be to you, and 3
peace from God the Father, and from our
Lord Jesus Christ, who gave himself to be 4
a sacrifice for our sins, that he might deli-
ver us out of that miserable condition of sin
and wickedness, in which the unbelieving
part of the world lies, into the glorious and
happy estate of the knowledge and practice
of virtue and holiness, according to the
will and appointment of our God and fa-
ther: To whom be praise and glory for 5
ever and ever. Amen.

NOTES.

[a] And gave him all power in heaven and earth, that he might send Apostles into all nations, Matth. xxviii. 18, 19. This seems to be the reason of St. Paul's mentioning here the resurrection of Christ, by the power of God the Father, as if he had said, that he was sent by Christ, and by God the Father, who gave the power of sending him, &c.

[b] The apostolical benediction, expressed sometimes by the word *grace*, alone, sometimes by that and other words, or expressions added to it, signifies all spiritual instances of the love and favour of God, the Father of

Ch. i. EPISTLE to the GALATIANS. 147

of our Lord Jesus Christ, according to the Christian dispensation; as the word *peace* among the Jews was often intended for all manner of blessing from the God of Israel, according to the Mosaic revelation.

TEXT.

PARAPHRASE.

6. *I marvel, that ye are so soon removed from him that called you into the grace of Christ, unto another gospel;*

7. *Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ.*

8. *But though we, or an angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.*

9. *As we said before, so say I now again, If any man preach any other Gospel unto you, than that ye have received, let him be accursed.*

It is very surprizing to me, that you are 6
so [a] soon removed from the doctrine of
your Apostle, who converted and instruct-
ed you in the gracious dispensation of the
Christian religion, unto another Gospel; by
[b] which I do not mean another religion 7
set up in opposition to Christianity, but I
mean the corrupt doctrine of some seducers,
who by enforcing their peculiar tenets, as
necessary doctrines, cause disturbances and
divisions among you, and endeavour to
overthrow the Gospel of Christ: But if 8
even I myself, or an angel from Heaven,
should preach any thing to you for Gospel-
doctrine, other than what I have already
preached to you, let him be accursed: And 9
to shew you (though I seem to speak it with
vehemence and warmth) yet that I speak
it not rashly, but with consideration and
seriousness, I repeat it; if any man, under
pretence of Gospel-doctrine, preach any
other thing to you than what you have re-
ceived of me, let him be accursed.

NOTES.

[a] i. e. Within three years since he had left them confirmed in the doctrine which he had taught them, *To which he had called, and ἐμαθήτεσσι, had disciplined them.*

[b] ὅτι ἐκ ἑστίν ἄλλο, εἰ μὴ — should have been rendered, *which is not another thing, but that, or which is nothing else, but that, i. e. by which I mean nothing else but that, &c.*

TEXT.

PARAPHRASE.

10. *For do I now persuade men, or God? or*

Which curse upon the perverters of the 10
Gospel (however offensive to them, and

T E X T.

do I seek to please men?
for if I yet pleased men,
I should not be the servant
of Christ.

11. But I certify you,
Brethren, that the Gos-
pel, which was preach-
ed of me, is not after
man.

12. For I neither re-
ceived it of man, neither
was I taught it, but by
the revelation of Jesus
Christ.

P A R A P H R A S E.

their adherents) I am confident and ready
to declare; for do I now [a] seek the fa-
vour [b] of men or of God? or do I endea-
vour to please men? for if I still made it
my business to gain the good opinion of
men [c], I should not be true to the service
of Christ, to which I am called, and in
which I am entirely engaged; but I would 11
have you, brethren, to know [d], and take
especial notice, that the Gospel, which has
been preached by me, is not an human do-
ctrine; for I neither received it by tradition 12
of man, nor was I taught it any other way,
than by the miraculous and immediate re-
velation of Jesus Christ himself.

N O T E S.

[a] As he had done before his conversion, Acts ix. 1, 2. *And Saul yet breathing out threatenings and slaughter against the Disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.*

[b] Persuade: The original word signifies to make his court to, and gain the friendship of, as Acts xii. 20. *πεισάμενος Βλάσιν, having made Blasius their friend.*

[c] Viz. By promoting Judaism, or the observance of the law.

[d] Γνωρίζω. *I give to know or understand, i. e. with an especial regard to what is told you.*

T E X T.

13. For ye have heard
of my conversation in time
past, in the Jews religion,
how that beyond measure,
I persecuted the church
of God, and wasted it.

14. And profited in the
Jews religion above many

P A R A P H R A S E.

Of this you cannot doubt, for ye have 13
sufficiently heard what my former behavi-
our, antecedent to this gracious call, in the
Jewish religion, was, how excessively vio-
lent I was in persecuting the church of God,
and destroying it all that I could: And I 14
exceeded many students of my own age
and nation in the knowledge of the Jewish
my

TEXT.

PARAPHRASE.

my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15. *But when it pleased God, who separated me from my mother's womb, and called me by his grace,*

16. *To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*

17. *Neither went I up to Jerusalem to them which were Apostles before me; but I went into Arabia, and returned again unto Damascus.*

religion, and in zeal for the traditionary doctrines of my forefathers.

But when it pleased God, who in his divine counsel designed me for the honour of this great office, before I was born [a], to call me to be a Christian, and to be an Apostle of his Son, that I might preach his Gospel among the Gentiles; immediately I did not apply myself to mortal [b] men; neither went I up to Jerusalem to consult with, or ask the advice or direction of any that were Apostles before me, but I set directly about my work, and went into Arabia to preach the Gospel I had received, and from thence returned to Damascus.

NOTES.

[a] See Jeremiah i. 5. *Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a Prophet unto the nations.*

[b] I thought on no human or worldly considerations, or, *οὐκ ἐν ἀνθρώποις,* frail mortals.

TEXT.

PARAPHRASE.

18. *Then after three years I went up to Jerusalem, to see Peter, and abode with him fifteen days.*

19. *But other of the Apostles saw I none, save James the Lord's brother.*

20. *Now the things which I write unto you, behold, before God, I lie not.*

Then in the space of three years afterwards, I took a journey to Jerusalem to visit Peter, and stayed with him fifteen days; but as to any of the other Apostles, I saw none of them, save James, the natural brother of our Lord. As to these things which I write unto you, I call God to witness, that they are absolutely true, and not the least falsehood in them.

21. *After-*

A PARAPHRASE on the Ch. ii.

TEXT.

21. *Afterwards I came into the regions of Syria and Cilicia;*

22. *And was unknown by face unto the churches of Judea, which were in Christ:*

23. *But they had heard only, that he which persecuted us in times past, now preacheth the faith, which once he destroyed.*

24. *And they glorified God in me.*

PARAPHRASE.

Then straitway from thence I came into ²¹ the regions of Syria and Cilicia, so entirely ²² avoiding all converse and communication with the churches of Christ in Judæa, that I was personally unknown to them: But ²³ they had only heard it reported, that I, who formerly persecuted the churches of Christ with so much bitterness and vehemence, did now preach the Gospel, which I so strenuously endeavoured to suppress and extirpate, and they gave praise and glory to ²⁴ God upon my account.

CHAP. II.

TEXT.

1. *Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also,*

2. *And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain.*

PARAPHRASE.

Then fourteen years after I went again ¹ to Jerusalem, with Barnabas, and I took Titus also with me, and at this time I took ² the journey by the command of God in a particular revelation to me, and there I set before them the Gospel, which I preach among the Gentiles (not publicly before the whole church of Jerusalem, but privately [a] to the Apostles, and most eminent persons of the church, that they might see and own the sufficiency of my apostleship) lest the pains I had already taken, or might hereafter take, in propagating the Gospel, should be frustrated [b].

NOTES.

[a] This way being equally sufficient to the Apostle's purpose, and more safe from disturbance, and therefore more proper.

[b] Through his opposers unsettling the churches of his conversion, by urging, that the Apostles knew not what it was that he preached, nor owned

Ch. ii. EPISTLE to the GALATIANS. 151

ed it for the Gospel, nor him for an Apostle. Of the readiness of the Judaizing seducers to take such an advantage against him there can be no doubt.

TEXT.

3. *But neither Titus, who was with me, being a Greek, was compelled to be circumcised:*

4. *And that because of false brethren unawares brought in, who came in privily to spie out our liberty, which we have in Christ Jesus, that they might bring us into bondage.*

5. *To whom we gave place by subjection, no not for an hour, that the truth of the Gospel might continue with you.*

PARAPHRASE.

But neither were the persuasions and earnest endeavours of some to have Titus circumcised at that time complied with [a], and that because of certain false brethren unwarily admitted into our company, to observe whether we would, upon this occasion, constantly maintain our freedom from the law, which we enjoy under the Gospel-state, or by any compliance here, give them an opportunity of reducing Christians more successfully under the Jewish yoke: Nor did we for the least space of time yield to them in the debate, or in the least matter allow of, or comply with any subjection due to the law: that the true doctrine (of salvation by the observance of Christ's Gospel alone without it) might remain firm among you.

NOTE.

[a] Which might very well have been done (as it was in the case of Timothy, Acts xvi. 3. *Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they all knew that his father was a Greek*) upon the account of expedience; but was here rejected, because it would have carried a face of necessity and efficacy; to allow which, would frustrate the Christian religion. And St. Paul, who was always very ready to make any compliance for expedience, was always inflexible, when it was required as of necessity.

TEXT.

6. *But of these, who seemed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth no*

PARAPHRASE.

But as for those [a] who are the most eminent [b] and highly esteemed in the church (whatever they were heretofore [c]) is no moment or signification to me; God regardeth not any man for any seeming

TEXT.

man's person) for they who seemed to be somewhat, in conference added nothing to me.

7. But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter;

8. (For he that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me towards the Gentiles)

9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the beathen, and they unto the circumcision.

PARAPHRASE.

outward privileges or advantages, but communicates the Gospel in its fulness and perfection, to whom he sees fit, as he did to me; for) in conference, when I laid before them the Gospel which I constantly preach, they could find nothing to alter in it, or add to it; but on the contrary, when they saw that the office of preaching the Gospel to the Gentiles was committed to me, as that of preaching it to the Jews was to Peter (for they saw the power of the Holy Ghost in miracles, and success as remarkably accompanying my apostleship to the Gentiles, as it did Peter's to the Jews) when they, I say, particularly James, Peter, and John, who are esteemed pillars, or most eminent Apostles and teachers in the church of Christ, perceived that this gracious trust was committed to me, they gave to me and Barnabas their right hands, in token of their acknowledgment of us for their Fellow-apostles, who by agreement, according to God's ordination, were to preach the Gospel to the Gentiles, as they were to the children of Israel.

NOTES.

[a] Here seems to be an elleipsis of *oi*, as Matth. xxvii. 9. ἀπὸ ἡμῶν is put for *oi* ἀπὸ ἡμῶν, and John xvi. 17. ἐν τοῖς μαθηταῖς, for *oi* ἐν τοῖς μαθηταῖς. So here ἀπὸ τῶν δοκούντων for *oi* ἀπὸ τῶν δοκούντων, or *oi* δοκῦντες.

[b] The words should have been rendered here, *who are of reputation*, as it is in the second verse; for though the words, *seem to be somewhat*, in English, carry a diminishing and ironical sense, yet the original words plainly signify, such as are of real esteem, and of the first rank; and such, it is plain, the Apostle here means, viz. Peter, James, John, &c.

[c] viz. Apostles before me, personally acquainted with, or akin to our Lord, favoured with his familiar conversation and friendship, personally taught

Ch. ii. EPISTLE to the GALATIANS. 153

taught and sent to preach the Gospel by himself, during his stay here on earth, &c.

TEXT.

10. *Only they would, that we should remember the poor, the same which I also was forward to do.*

11. *But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.*

12. *For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.*

13. *And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.*

14. *But when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest*

PARAPHRASE.

All that they added was a proposal, by way of request, that we would remember to make collections among the churches of the Gentiles for the poor Christians of Judæa, which, of my own accord, I also was very forward to do: This was all that passed between us at that time at Jerusalem: But afterwards when Peter was come to Antioch, while we were there, I opposed him publicly, because, indeed, he deserved to be blamed; for he had departed from the simplicity of the Gospel: For till some Jewish converts came thither from James, he conversed freely and familiarly with the Gentiles, and eat with them without distinction; but when they were come, he withdrew, and separated himself from the Gentiles, for fear of those who were for the observance of circumcision, and the law of Moses.

And the rest of the Jewish converts joined also with him in his dissimulation; insomuch that even Barnabas was carried away with the stream, and dissembled with them; but when I saw that their behaviour was not upright and conformable to the true doctrine of the Gospel, I said to Peter in the presence and hearing of them all, If thou, who art naturally a Jew, yet since thy embracing Christianity, takest the liberty to live after the manner of the Gentiles, and makest no conscience of keeping to those rules which they observe, why dost thou oblige the Gentiles to conform themselves to the rites and manner of living of

U

thou

TEXT.

thou the Gentiles to live as do the Jews?

15. *We who are Jews by nature, and not sinners of the Gentiles,*

16. *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

17. *But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.*

18. *For if I build again the things which I destroyed, I make myself a transgressor.*

19. *For I through the law am dead to the law, that I might live unto God.*

20. *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in*

PARAPHRASE.

the Jews? You know that we ourselves, 15 who were born and educated in the Jewish religion, and not in the profligate and abandoned race of the Gentiles, being convinced 16 nevertheless, that a man is not justified by the legal dispensation, but by the faith of and obedience to the Gospel, even we ourselves have believed in Christ, and embraced the mercy of his Gospel, confiding in that alone for justification and salvation, and not in the observance of the Jewish law, by which we know it is impossible to attain it: How much less reason than have you to oblige the Gentile converts, who never were subject to the Jewish religion, to conform themselves to the manner of the Jews, after their conversion to Christianity? But, if while we profess our hope of justifi- 17 cation by the faith of, and obedience to Christ's Gospel, we ourselves are guilty of wicked practices, is the doctrine of Christ itself any direct ground, or immediate cause of wickedness? God forbid; but this practice of enforcing the observance of the ritual law is such wickedness.

For if I make Christianity a support to 18 that, which it was ultimately and essentially intended to abolish and destroy, I am no longer a Christian, but a perverter of the Gospel, a wicked and inconsistent abuser of that sacred name and character; for by 19 the testimony of the law itself, and the prophets, upon the coming of Christ into the world, I am [a] as intirely discharged from 20 any regard to the ceremonial law, as if I was dead, that thenceforward I might dedicate my whole life to the service of God, according to the Gospel, which is now the
the

TEXT.

PARAPHRASE.

the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21. *I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain.*

for the life I now live is upon no other principle but that of constant conformity and obedience to the will of Christ, out of love and gratitude to him who loved me, and gave himself for me; I would not for the world make void the grace of God, which is done by our opposers; for if justification come by the law, then it is plain, that Christ died for nothing; his death was to no purpose, there was no need, no manner of occasion for it.

NOTES.

[a] In the person of a true Christian; a true Christian is dead to the law; I speak it by experience in my own person.

[b] In the person of a true and perfect Christian.

CHAP. III.

TEXT.

PARAPHRASE.

1. *O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?*

2. *This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith?*

O foolish Galatians, how [a] are you so bereft of all sense, as not to keep constantly to the truth of the Gospel, among whom the doctrine of justification, through the merits of the death of Christ alone, by the faith of, and obedience to his Gospel, has been set forth and explained in so clear and lively a manner, as if himself had been crucified for that purpose before your eyes? I appeal to yourselves, and only ask this question of you, who contend so zealously for keeping the Jewish ceremonies; Was it by

U 2

3. Are

T E X T.

P A R A P H R A S E.

3. *Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?*

your observance of the legal ordinances of the Jewish religion, that you received the gifts of the Holy Ghost [b], or by your conversion to the Christian? Can ye be so

4. *Have ye suffered so many things in vain? if it be yet in vain.*

weak as to think, that after you have embraced the truth of Christ's spiritual religion, ye shall become still more perfect by observing the mere external ceremonies, and

carnal ordinances of the Jewish law, which affect the body only?

Have you suffered so many things [c] from your persecutors in vain, if you will yet render it in vain, and not return to the truth of the Gospel.

N O T E S.

[a] That men should have the truth evidently set before them, and yet not obey it, is so great an absurdity, that he represents it elegantly by that unusual phrase, *Who hath bewitched you?* or, one would think you were bewitched.

[b] The Apostle's first argument, from the extraordinary effusion of the Holy Ghost, accompanying the Apostles preaching. This was promised to the people of God in Joel ii. 28, 29. and other prophetic writings; see note (a) p. 150. Accordingly it was the opinion of the Jews, that the spirit of God was given to none but themselves, as the peculiar people of God; and hence we see, that when, to the astonishment of the Jewish converts, the spirit was given to the Gentiles, there remained no doubt, that the inheritance of eternal life was conferred on them also, Acts x. 45. and xi. 13. compared together. The gift of the spirit then is the mark of God's accepted people; this comes not by the Jewish religion, but the Christian; therefore the Christian religion makes us the accepted people of God.

[c] The words *τοσαῦτα ἐπαθήτε*, are capable of another interpretation also, viz. *Have you received so many and so great benefits?* i. e. has so much kindness and labour been bestowed upon you, in communicating to you such extraordinary favours of God?

T E X T.

P A R A P H R A S E.

5. *He therefore that ministrETH to you the spirit, and worketh miracles among you, doth he it by the works of the law,*

He then, who communicated the gifts of the Holy Ghost to you, and wrought miracles among you, did he these things upon your performing the works of the law, or upon your embracing the Christian faith?

or

TEXT.

PARAPHRASE.

or by the bearing of faith?

6. Even as Abraham believed God, and it was accounted unto him for righteousness.

7. Know ye therefore, that they which are of faith, the same are the children of Abraham.

8. And the Scripture foreseeing, that God would justify the heathen, thro' faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.

9. So then they which be of faith, are blessed with faithful Abraham.

10. For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one, that continueth not in all things which are written in the book of the law to do them.

Faith then is the qualification for acceptance with God, according to that declaration in Scripture, Gen. xv. 6. *Abraham believed in God, and it was accounted to him for righteousness.* Know ye then, and take notice, that they, who do the works of Abraham, John viii. 39. and believing in Christ, whom he hath sent, expect salvation through the real holiness of the Gospel (and not by such outward forms and ceremonies as the Jews observed :) The same are the children of Abraham [a]: For it being the purpose of God thus to justify the Gentiles by faith, he gave Abraham a fore-knowledge of this gracious dispensation of the Gospel in these words, Gen. xii. 3. *In thee shall all nations of the earth be blessed;* so that they who faithfully believe and obey the Gospel, are entitled to the blessing with faithful Abraham, and not they who observe the outward ceremonies and positive institutions of the Jewish law: For as many as seek for justification, by the observance of that law, are under a curse; for so it is written in the law itself, Deut. xxvii. 26. *Cursed is every one, that continueth not in all things that are written in the book of the law to do them.*

NOTE.

[a] For God's covenant having been made with Abraham before his circumcision, which was but the external sign or token of the covenant, it is evident that the foundation of the covenant was that faith and obedience, in which whosoever followed the example of Abraham, and walked in his steps, Rom. iv. 12. though he was not of that lineal descent, which was commanded to be distinguished by that external sign; yet in the religious sense, he was in God's estimation, a child of Abraham, that great example of firm belief in, dependence upon, and obedience to God, for which he

was

was deservedly esteemed, and stiled the father of all faithful and holy men, who should acceptably serve the same God in all ages, and nations of the world.

T E X T.

11. *But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith.*

12. *And the law is not of faith: but the man that doeth them shall live in them.*

13. *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

14. *That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.*

of the Holy Spirit, promised [a] to God's accepted people, and the certain sign and seal of our being such, by obedience to the Christian faith.

N O T E.

[a] See Isai. xxxii. 15. xlv. 3. Jer. xxxi. 33. xxxii. 40. Ezek. xi. 19. xxxvi. 27. Zech. xii. 10.

T E X T.

15. *Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be con-*

P A R A P H R A S E.

But further, that no man is justified by 11 the law, is very plain from Scripture, Hab.

ii. 4. which expressly saith, *The just shall live by faith*; but the condition of the law is not that of faithful or sincere obedience, but that of absolute and perfect obedience:

It is not he that is faithful according to the 12 utmost of his power, but he that unfeigningly doth these things, shall live in them, Lev. xviii. 5.

From this curse of the law, 13 Christ hath redeemed us, by willingly submitting to the death of the cross, which by the law, is esteemed accursed of God, according to that saying of the law, *Cursed is every one that hangeth on a tree*, Deut.

xxi. 23. That the curse being abolished 14 through the merits of his atonement, the promised blessing of Abraham, Gen. xii. 3.

might come upon all nations through Jesus Christ the promised seed; that all we believers (whether Jews or Gentiles) might, the curse being removed, receive the gift

of the Holy Spirit, promised [a] to God's accepted people, and the certain sign and seal of our being such, by obedience to the Christian

P A R A P H R A S E.

Brethren, let me reason with you by 15 analogy from a common instance in human affairs; you know that a covenant or compact, tho' it be but a man's engagement, *firmed,*

TEXT.

*firmed, no man disannul-
leth, or addeth thereto.*

16. *Now to Abraham
and his seed were the pro-
mises made. He saith not,
And to seeds, as of many;
but as of one; And to thy
seed, which is Christ.*

17. *And this I say, that
the covenant that was
confirmed before of God
in Christ, the law, which
was four hundred and
thirty years after, cannot
disannul, that it should
make the promise of none
effect.*

18. *For if the inheri-
tance be of the law, it is
no more of promise: but
God gave it to Abraham
by promise.*

19. *Wherefore then
serveth the law? It was
added because of trans-
gressions, till the seed
should come, to whom the
promise was made; and
it was ordained by angels
in the hand of a media-
tor.*

20. *Now a mediator
is not a mediator of one;
but God is one.*

should come: For this purpose the law was given, being revealed and
delivered

PARAPHRASE.

yet when once it is confirmed, thencefor-
ward it continues in full force, no man can
disannul it, or add to it. Now the pro-16
mises were made to Abraham, and his seed;
the Scripture doth not use the word *seed* in
the plural sense, as of many persons, but
in the singular sense, as of a particular per-
son, which is Christ. Hence then, I argue, 17
If a man's covenant or engagement, once
confirmed, be not destroyed by the after-
act of any man, much less can the covenant
of God, that was long before ratified and
confirmed by him in regard to Christ, be
disannulled by the law, which was made
430 years after, so that the promise should
be thereby made void, and of no effect:
As it must be, if the law itself be the found-
ation of the inheritance. For if the right 18
to the blessing come by the observance of the
law; it is plain that it cannot be founded
in the promise, as certainly it is; for the
Scripture expressly testifies, that God gave
it to Abraham by promise.

If then the blessing of justification be not 19
obtained by the works of the law, it may
be asked, For what purpose was the law
made? I answer, It was added afterwards
to the Jewish people, to keep them from
transgressions, and prove their obedience by
such positive precepts of external and sensi-
ble performances, as were suitable to their
capacities, during the childish estate of that
people only, in which their minds could
not directly relish the more sublime and spi-
ritual part of religion only, till the seed, to
whom the promise was made, even Christ,
should come: For this purpose the law was given, being revealed and
delivered

PARAPHRASE.

delivered by the ministry of angels, through the intervention of a mediator: A further proof that it is a quite different thing from the foundation of mens title to the inheritance (which is the promise) and consequently no way necessary or efficacious to it. For a mediator is not ²⁰ a mediator of one party; but God is one party, who gave the promise in his single person immediately, without any mediator, and absolutely without any exprefs condition.

21. *Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*

22. *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*

23. *But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.*

24. *Wherefore the law was our school-master, to bring us unto Christ, that we might be justified by faith.*

ledge of that faith, which was to be revealed afterwards in due time; so that the law served as a schoolmaster to train us up in the observance of rites and positive precepts, and thereby to prepare us gradually for the reception of the more sublime and spiritual precepts of Christ's Gospel, that we might be justified thereby.

Since then the blessing cometh by the promise, and the curse by the law, is the law opposite to the promise? [a] By no means: The curse proceeds from the law only by accident; for the law tended towards righteousness as well as the promise, but was not able to confer it, i. e. frail men were not able to attain righteousness by an exact conformity of their actions to the law of righteousness; for certainly if there had been a law given, which could have entitled men to eternal life through their perfect unfinning obedience, justification had been obtained by the law: But there is no such thing as justification by perfect obedience; for the Scripture expressly declares ²² concerning the Jews as well as the Gentiles, that all are under sin; that all might see themselves equally obliged to believe in Christ, and have recourse to the mercy of the Gospel for salvation. But before the ²³ explicit revelation of the Gospel by Christ came, we the Jewish people were confined under the servile discipline of the ceremonial law, not admitted to the clear know-

NOTE.

N O T E.

[a] Μη φέρο. God forbid that any one should entertain such a thought. So far from that, that the law was ordained to that very end, that men obeying it might attain life and happiness ; but the corrupt state of human nature is such, that no man can obey this law perfectly without transgressing.

T E X T.

25. *But after that faith is come, we are no longer under a school-master.*

26. *For ye are all the children of God by faith in Christ Jesus.*

27. *For as many of you as have been baptized into Christ, have put on Christ.*

28. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*

29. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

P A R A P H R A S E.

But now that Christ is come, and hath²⁵ clearly revealed the doctrine of justification, by the faith of, and obedience to the Gospel, we are discharged from the school-master, our childish estate is past, and we are free from that law, which was adapted to that only, and there is now no need of it, nor use of continuing it, and so it is to cease: For by embracing the Gospel of²⁶ Christ, ye are all become the children of God, and have put yourselves under an obligation of laying aside all other marks of distinction, and of being united upon the principle of obedience to his will only; for²⁷ as many of you as have been baptized into Christ's religion, have incorporated yourselves into him, and are become members of his body. There is no distinction of circumcised or uncircumcised, slave or free, man or woman; but ye are all one in Christ Jesus: one living body, of which Christ is the head, one, not in title and de-

nomination only, but in the reality of sincere affection; one in faith, one in charity, one in uniform obedience to the direction of Christ the head; without which it is of no moment to be called by his name, and with which no distinction is of any moment: If then ye be obedient²⁸ to the everlasting Gospel, which was before preached to Abraham, and inherit his faithfulness in adhering to that true religion, upon account of which the promises are made, then are ye in the spiritual, religious, and true sense, the seed of Abraham, and entitled to the promised blessings likewise on the same account.

CHAP. IV.

TEXT.

1. Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2. But is under tutors and governors, until the time appointed of the father:

3. Even so we, when we were children, were in bondage under the elements of the world:

4. But when the fulness of time was come, God sent forth his son, made of a woman, made under the law

5. To redeem them that were under the law, that we might receive the adoption of sons.

PARAPHRASE.

I say, that an heir, during the state of 1 his childhood, differs not in condition from a bondman, though the right of inheritance be his, and he is the lawful owner of the whole estate; but he is in subjection to 2

tutors and governors, until the time prefixed by the father for his being set at liberty from them: Even so we (the church 3 of God) in our state of minority, were obliged to observe those first and more imperfect rudiments of the Jewish law, which

was an institution of religion adapted by God in great condescension to the weak apprehensions of his people in their child- 4

ish state; but when the fulness of the time appointed by the father was accomplished, the world being now prepared for the reception of the Gospel, God sent his Son, 5

born of a woman, in a state of subjection and obedience to the law, to set us free from the servitude, and for ever abrogate the burthensome ceremony of the Jewish institution, by instituting and settling a per-

fect form of a reasonable and spiritual religion, that we might receive the blessed privilege of sons and heirs in full age; the former dispensation of servile discipline being now abolished, and nothing required of us for the future, but only that manly and rational, that affectionate and sincere obedience, which is not so much the duty, as it is the privilege and advantage of sons [b].

NOTES.

[a] That the new institution of the Christian religion, implies the abolishing of the old one, is proved from the similitude of a young heir's being under governors and tutors during his childhood, and freed from them upon his coming to man's estate: When the heir is of age, the power and business of the tutor ceases. When the new and spiritual religion of reason

Ch. iv. EPISTLE to the GALATIANS. 163

is come, the old institution ceases; the perfect being come, the imperfect is abolished.

[b] And that it must be so, is evident also from the nature of the thing itself; for, as after remission of sins obtained by the sufficient sacrifice of Christ, there needed no more legal sacrifices to be offered for sin; so in all other its ritual parts, the first covenant was of course taken away by the establishment of the second, there being necessarily a disannulling of the commandment going before for the weakness and unprofitableness thereof, Heb. vii. 18.

TEXT.

6. *And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father.*

7. *Wherefore thou art no more a servant, but a son; and if a son, then an heir of God thro' Christ.*

8. *Howbeit, then when ye knew not God, ye did service unto them which by nature are no Gods.*

9. *But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?*

10. *Ye observe days, and months, and times, and years.*

11. *I am afraid of you, lest I have bestowed upon you labour in vain.*

PARAPHRASE.

And because you are admitted to this glorious privilege of adoption, God hath given you that filial disposition, whereby you approach him as a gracious father, like his son Jesus Christ, with filial comfort and freedom, and humble confidence of acceptance: Wherefore thou, O Christian, art no longer subject to the servitude of the Jewish law, but only to the reasonable and filial obedience to the Gospel, and entitled to the eternal inheritance of God's heavenly kingdom, through Christ Jesus: Nevertheless, before the coming of Christ, by your corrupt practices of neglecting the true will of God, and idolatrously placing your whole trust and confidence in the weak and beggarly elements of a formal and ceremonious religion, and the superstitious observation of it, ye may be said to have followed a false religion, and done service to those things which are not Gods [a]. Nevertheless, since ye now have a right knowledge of God, or rather are acknowledged for his people, and taken into his favour, how is it, that you return to the childish and mean rudiments of an external and secular religion, to which you desire again to be in a state of slavish subjection? You superstitiously observe festivals, new moons, sabbaths, and the like ritual institutions,

PARAPHRASE.

stitutions, in compliance with the Jewish law, I am much afraid that all the pains I have taken in your conversion, and instruction in the true and perfect knowledge of the Gospel, will prove lost labour.

NOTES.

[a] Thus the context seems to suppose the Apostle here to speak of the corrupt practices of the latter Jews, tho' this passage is commonly understood of the Gentile converts, because the expressions of it are most obviously applicable to them

TEXT.

12. *Brethren, I beseech you, be as I am; for I am as ye are; ye have not injured me at all.*

13. *Ye know how thro' the infirmity of the flesh, I preached the Gospel unto you, as at the first.*

14. *And my temptation, which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.*

15. *Where is then the blessedness you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.*

16. *Am I therefore become your enemy, because I tell you the truth?*

17. *They zealously affect you, but not well; yea,*

PARAPHRASE.

Brethren [a], I beseech you, be in perfect amity with me, as I am with you; for my affection to you is not changed; your backsliding has not personally hurt me at all; my love to you therefore is still the same, let your's be so to me also. Ye know 12 under what bodily infirmities, and contemptibleness of person, as well as outward afflictions and persecutions, I preached the Gospel to you at first, and yet you did not reject nor slight me, or my doctrine upon that account; but received me as an angel 14 of God, as a messenger of salvation, as Jesus Christ himself. What then is become 15 of those high expressions of love and esteem, which you then poured out upon me? for I bear you witness, that if it had been practicable, and in your power, you would even have pulled out your own eyes, and given them to do me good. Have you 16 changed your affections, and look upon me as your enemy, because I continue to teach you the same true doctrine of the Gospel [b]; for which you then so loved me? Your 17 seducers shew a great warmth of affection to you, but it is not with a good design; they aim to exclude you from the benefit
they

TEXT.

PARAPHRASE.

they would exclude you, that you might affect them.

18. *But it is good to be zealously affected always in a good thing, and not only when I am present with you.*

of the true doctrine, and for that reason endeavour to withdraw your affection from me, that they may secure it entirely to themselves; but it is right and good to continue the same zealous affection to a good man [c] at all times, and not only when I am with you.

NOTES.

The more effectually to engage the regard and attention of the Galatians to his arguments and discourse, the Apostle reminds them of the affectionate reception, which they had formerly given him and his preaching, and the extraordinary kindness and love they had shown to his person, beseeching them still to continue the same zeal and affection towards him; and assuring them that they had no way personally offending him, and therefore that his love to them, and zeal to do them good was still the same.

[b] That we are justified and saved by the Gospel alone, without the law.

[c] 'Εν καλῶ for εἰς: ἐν after ζήλος, so Deut. xxix. 20. and Ezek. xxiii. 25.

TEXT.

PARAPHRASE.

19. *My little children, of whom I travail in birth again until Christ be formed in you,*

20. *I desire to be present with you now, and to change my voice, for I stand in doubt of you.*

21. *Tell me, ye that desire to be under the law, do ye not bear the law?*

22. *For it is written, that Abraham had two sons; the one by a Bond-maid, the other by a free woman.*

My dear little children, for whom I suffer again the pains of a woman in travail, until the true doctrine of Christianity be firmly settled in your minds; I heartily wish that I were now with you, and by a further conference might find reason to alter my opinion of you; for at present I have too much cause to doubt of your constancy to the true doctrine of salvation.

Tell me [a], ye that are so zealous for the observation of the Jewish law, do ye not attend to the method of God's proceeding in the promises on which ye depend, as it is delivered in the law itself? For therein it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman: But the son of the bond-

22. But.

TEXT.

PARAPHRASE.

23. *But he, who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise.*

24. *Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.*

25. *For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.*

26. *But Jerusalem, which is above, is free, which is the mother of us all.*

27. *For it is written, Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.*

maid, though as truly the natural son of Abraham as the other, yet was not to be co-heir with the son of the free-woman, who was the son of the promise, and appointed to inherit alone; which was from the beginning a very plain declaration, that God did not intend his promise should take place in Abraham's sons by nature, but by faith, i. e. in those who are in a truer and higher sense the children of Abraham, by doing his works, imitating his example, and following his steps in that faith and fidelity which was accounted to him for righteousness, and qualified him to receive the promises. Now these things do, by an historical similitude, illustrate, and by a parity of reason, confirm my doctrine concerning the two covenants; for as the son of the bond-25 maid was not to be co-heir with the son of the free-woman, who by the promise was appointed to inherit, so by the analogy of God's method of proceeding, the Jerusalem which now is (represented by Hagar) and is in bondage with her children, the visible earthly church, which received the external ceremonial law from mount Sinai, is not, by that outward general denomination, intitled to the eternal favour of God: But 26 the Jerusalem which is above, and is free, which is the mother of us all, who by a true faith, and sincere obedience, are pleasing to God; this heavenly Jerusalem, this spiritual invisible church of Christ; this it is, to which all the promises of God made to his church, are in reality, originally, and finally appropriated [6]. For Isa. thus prophesieth, ch. liv. 1. concern-27 ing the Gentile world, *Sing, O barren, that bearest not; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate, than the children of the married wife;*

PARAPHRASE.

wife; i. e. more are the sons of the true invisible church, from the Gentile world, than from the Jewish nation, which was formerly the visible church of God.

NOTES.

[a] From the method of God's proceeding in giving the promises originally, the Apostle infers by analogy, that the promises are made, not to the natural, but the spiritual seed of Abraham; not to the observers of the law of Moses, but to the observers of the law of faith; not to the Jerusalem here on earth, but to the Jerusalem which is above; not to the visible, but to the spiritual invisible church: And consequently to be members of this, it is now and always necessary, and of indispensable obligation; but the Jewish law, being of no efficacy or use to obtain the blessing, is abolished, and ceases since the full and clear revelation of the everlasting Gospel.

[b] For it must be acknowledged, that what was originally and always true, is true now; what was true concerning the posterity of Hagar in bondage, and the posterity of Sarah, entitled to the inheritance, is true concerning the earthly Jerusalem under the law of bondage, and the heavenly Jerusalem under the law of liberty; what was true concerning the earthly inheritance, that it belonged not to the children of the bond-maid, but of the free-woman, is true concerning the heavenly inheritance, the eternal favour of God, that it belongs not to Jerusalem which now is, and is in bondage with her children, the visible church; but to the Jerusalem which is to come, and is free, the invisible church or city of the living God, the general assembly and church of the first-born that are written in Heaven, whether made of Jewish or Gentile believers.

TEXT. PARAPHRASE.

28. Now we, brethren, as Isaac was, are the children of promise. Now, brethren, we sincere Christians are the true children of the heavenly promise, as Isaac was of the earthly. But as then,

29. But as then, he that was born after the flesh persecuteth him that was born after the spirit, even so it is now. Ishmael, who was born in the ordinary course of nature, persecuted Isaac, who was born by virtue of God's promise, and appointed to be heir; so it is now the external Jewish church and people persecute the

30. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son, for 30 and. true sons of the invisible church of God. But what saith the Scripture, Gen. xxi. 10. Cast out the bond-woman and her son, for 30 and.

TEXT.

her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

31. So then, brethren, we are not children of the bond-woman, but of the free.

Jewish church, in bondage to the Mosaic dispensation, and excluded from the inheritance; but sons of the invisible church of God, in the perfect freedom of Gospel-obedience, and entitled to the eternal inheritance of the kingdom of heaven.

PARAPHRASE.

the son of the bond-woman shall not be heir with the son of the free-woman: Even so to complete the analogy, will God cast out the natural Israel, the outward visible church; for that shall not inherit God's eternal favour with the spiritual Israel, the invisible church of Christ. Thus you see, 31 brethren, that we who sincerely believe and obey the Gospel, are not sons of the visible

CHAP. V.

TEXT.

1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4. Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace.

PARAPHRASE.

For the reasons given, hold fast, and 1 firmly maintain the liberty from the Jewish law, which Jesus Christ hath given you, and put yourselves no more under the slavish dispensation of the law, which is a yoke of bondage, and loads you with numerous ceremonies, and positive institutions. Observe and take notice, that I Paul, your 2 Apostle, declare to you, or deliver to you as truth, that if, after you have been instructed in the Gospel of Christ, ye contentiously insist upon the observation of the Jewish ceremonies as necessary, and depend upon the strict observation as efficacious, or conducive to salvation, you deprive yourselves of the benefit of the Christian religion; you disappoint yourselves of obtaining that great advantage by faith in Christ, and obedience to his Gospel. For I here 3 repeat it again, and solemnly aver, that if

TEXT.

5. *For we through the spirit wait for the hope of righteousness by faith.*

6. *For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.*

we Christians wait for the accomplishment of our hope of salvation, only by faith in Christ, and sincere obedience to his spiritual religion; for under the Evangelical state, it is of no importance, whether a man observes the works of the Jewish religion, if he maintains the faith, obedience, and good works of the Christian.

PARAPHRASE.

if any Christian receiveth circumcision, as a necessary duty, he lays himself under an obligation to fulfil the whole law, and perform every tittle of it [a]. Christ is become of no effect or advantage to as many of you as will still retain the Jewish religion, and depend upon that for salvation; such of you have forsaken the gracious dispensation of the Christian religion. For

NOTE.

[a] For circumcision being the seal and token of the Jewish covenant, or law, they that received it sealed the covenant, and so obliged themselves to perform the whole law.

TEXT.

7. *Ye did run well, who did binder you, that you should not obey the truth?*

8. *This persuasion cometh not of him that calleth you.*

9. *A little leaven leaveneth the whole lump.*

10. *I have confidence in you through the Lord, that you will be none otherwise minded; but he that troubleth you shall bear his judgment, who-soever he be.*

PARAPHRASE.

When you first entered into the Christian profession, you were in a good way, and went on in the right path; who or what prevented your adhering closely, and keeping constantly to the truth, which you had received? This fond persuasion of the necessity of observing the Jewish law is not from your Apostle, who had been the means of your conversion, and who had thoroughly taught you the doctrine of the Gospel; therefore be cautious, and imprint this in your minds, *that a little leaven leaveneth the whole lump*; the pernicious persuasions and contentious endeavours of a few seducers may corrupt, and set in a ferment the whole church: But I trust in

Y

11. And

TEXT.

PARAPHRASE.

11. *And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.*

12. *I would they were even cut off which trouble you.*

endeavour to pervert your faith. And as for your thoughts of me, 11 Brethren, is it at all reasonable, that you or any one should entertain the least belief of my preaching circumcision, when I am under continual persecution from the Jews? The great offence to the Jews in the Christian religion, is a reliance on the merits of Christ dying on the cross alone for salvation, without any regard to the Mosaic institution; if I would so far comply, as to approve and acknowledge the necessity of this, all would be well, the only reason of disliking me would be removed; but I wish they were even cut off, that strive by 12 such base means to raise disturbances, and thereby to do mischief among you.

13. *For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.*

14. *For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.*

15. *But if ye bite and devour one another, take heed that ye be not consumed one of another.*

16. *This, I say then, Walk in the spirit, and ye shall not fulfil the lust of the flesh.*

God, that you will not be wavering, but steadfast in maintaining the right principles in which you have been instructed; and as a proof of your firm adherence thereunto, that you will unanimously bring every one to just censure and punishment, be he who he will, that does by false doctrine raise animosities and factions among you, and

For, brethren, the Christian profession, 13 into which ye are called, is a state of freedom from the bondage of the Jewish law; only take heed, that you do not under a shew of this liberty, run into contentious and uncharitable practices, which are breaches of God's eternal law; but believe that you are as much bound and subjected to one another in all the duties of peace and love, as if, in that respect, ye were really servants and bondmen to each other. For 14 all the law, relating to our duty to others, is comprehended in this one precept, *Thou shalt love thy neighbour as thyself*; but if 15 you raise and promote disputes, foment differences, and encourage contentions among yourselves, there is great reason to fear that the issue and event will be greatly prejudi-
17. *For*

TEXT.

PARAPHRASE.

17. *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.*

18. *But if ye be led by the spirit, ye are not under the law.*

dictates and inclinations of the conscience are contrary to those of the flesh and sense; so that under those contrary impulses, you cannot, without difficulty, regularly and constantly perform the things which you approve as right and good; but if you have a right understanding of Christ's holy religion, and a suitable practice in the course of a truly virtuous and good life, you are under no obligation from your profession of the Gospel, to observe the rituals and positive institutions of the Jewish law.

19. *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness.*

20. *Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies,*

21. *Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.*

22. *But the fruit of*

cial. I give you this advice then by way of prevention: Let it be the principle of your life to follow the dictates of your own conscience, enlightened by the precepts of the Gospel, the dictates of God's holy spirit, and then you shall not be drawn into any ill practices by the irregular passions, appetites, inclinations, and desires of flesh and sense; for the irregular inclinations and desires of the flesh are contrary to the dictates of the conscience thus enlightened, and the

Now the works of the flesh are manifest-ly all instances of vice and immorality (which are all founded upon the irregular prevalence of carnal desires, appetites, and passions) such as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, animosities, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and the like; concerning which, I assure you now, as I have heretofore done, that they who live in the practice of them, are not members of the church and kingdom of God; but the fruits of the spirit are all kinds of virtue and goodness (dictated by reason and conscience in the spirit of a man, and by the spirit of God in the holy precepts of the Gospel) such as love, joy, peace, long-suffering, sweetness of disposition, beneficence, faithfulness, meekness, tempe-

TEXT.

the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23. *Meekness, temperance: against such there is no law.*

24. *And they that are Christ's have crucified the flesh, with the affections and lusts.*

25. *If we live in the spirit, let us also walk in the spirit.*

26. *Let us not be desirous of vain glory, provoking one another, envying one another.*

PARAPHRASE.

rance, against which and the like virtues, there is no law. And all good Christians²⁴ have habitually subdued the sinful appetites and desires of the flesh and sense; and so they effectually take care to avoid the practice of every vice, which is contrary to those virtues, or fruits of the spirit. If we²⁵ live in the profession of the spiritual religion of the Gospel, let us regulate our lives and conversations, according to the spiritual and holy precepts of it; let us not be prevailed²⁶ upon by an itch of vain glory, or desire of shewing any supposed advantage we have above others, by this means breeding animosities, and enyings amongst each other.

CHAP. VI.

TEXT.

1. *Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*

2. *Bear ye one anothers burdens, and so fulfil the law of Christ.*

3. *For if a man think himself to be something, when he is nothing, he deceiveth himself.*

4. *But let every man prove his own work, and then shall he have rejoic-*

PARAPHRASE.

Brethren, if any man stumble or fall, it¹ is your duty, who have right knowledge of Christ's religion, and a practice suitable thereto, to raise him up again, to recover such an one, and to set him right again by methods of reason and kindness, without violence and passion, according to the true spirit of Christianity, considering your own frailty, and that you are not out of the reach of temptations. Bear ye with one² anothers failings and infirmities, and endeavour to improve each other in the knowledge and practice of the Gospel, and so perform the duty of Christians, even Christ's perfect law of charity. If any one think³ himself a better Christian than others, or highly values himself, because he is free
ing

TEXT.

PARAPHRASE.

ing in himself alone, and not in another.

5. *For every man shall bear his own burden.*

and conversation (not by comparing it with the behaviour of others, but) by the perfect rule of Christ's Gospel, and conform it thereunto; and then shall he find cause of joy in his own mind, and not in another: For every man shall give account of his own actions, and not of another persons, and according as they shall appear in his favour or not, he shall receive a recompence of reward or punishment.

6. *Let him that is taught in the word, communicate unto him that teacheth in all good things.*

7. *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*

8. *For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting.*

9. *And let us not be weary in well-doing: for in due season we shall reap, if we faint not.*

10. *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

let us gladly embrace all opportunities, that occur, cheerfully to do

from some failures he sees in them, though chargeable with others as great, or greater, he is deceived by judging of his own state by a false rule; but let every one impartially examine and search into his own life

See then, that you freely and bountifully communicate the good things of this world to them that teach and instruct you in the Gospel. Take heed that you be not deceived through the delusion of sin: God cannot be mocked by any man's vainly thinking to please him, and to secure to himself his worldly advantages too; for as man soweth, so shall he reap [a], as he employs his substance, so shall he be rewarded. He that expends his worldly store on the gratification of his carnal inclinations and desires, shall in the end find the fruit of his husbandry to be death and misery; but he that lays out his substance in works of piety and charity, according to the dictates of his own Christian spirit of mind, and of the spirit of God in the Gospel, shall at the harvest, reap the product of his spiritual husbandry, everlasting life and happiness. Let us never be weary therefore in performing acts of charity and beneficence; for in God's good time, at the resurrection of the just, we shall surely have our reward, if we hold out to the end. Therefore

PARAPHRASE.

do good to all men, and especially to be liberal to all Christian brethren.

NOTE.

[a] This may be universally applied, as a rule for every man to judge of his future state from his present actions; as the grain reaped is necessarily of the same sort with the seed sown, so mens final state of happiness or misery shall be the proper and correspondent effect of their present behaviour; and as they sow plentifully, or sparingly, so shall they reap; as the degrees of their virtues or vices are, so shall the proportion of their recompence be. But St. Paul seems here to apply it in particular to the case of liberality.

TEXT.

11. *Ye see how large a letter I have written unto you with mine own hand.*

12. *As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.*

13. *For neither they themselves, who are circumcised, keep the law; but desire to have you circumcised, that they may glory in your flesh.*

14. *But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

15. *For in Christ Jesus,*

PARAPHRASE.

You see my great concern and affection 11 for you apparent, in my writing so long a letter to you with my own hand. As many 12 as seek the favour and esteem of the Jews, by a pretended zeal for the carnal ordinances of their law, constrain you to be circumcised, not that they think of any necessity or virtue: but only that they may escape persecution from the Jews for their dependence upon the death of Christ, crucified alone for salvation, without any regard to the Jewish law. For even they who are 13 circumcised upon this account, make no more conscience of keeping the law, than other people; but they earnestly endeavour to have you circumcised, that they may have an opportunity, from this mark in your flesh, to glory and recommend themselves to the good liking of the Jews. But 14 God forbid, that I should glory in any thing, but in having Christ Jesus, who was crucified, for my only Saviour, my only Lord and master, whereby [a] I am become so regardless of every thing in the world, as if there were no such thing, or I
neither

TEXT.

PARAPHRASE.

*neither circumcision avail-
eth any thing, nor uncir-
cumcision, but a new crea-
ture.*

16. *And as many as
walk according to this
rule, peace be on them,
and mercy, and upon the
Israel of God.*

17. *From henceforth
let no man trouble me;
for I bear in my body the
marks of the Lord Jesus.*

18. *Brethren, the grace
of our Lord Jesus Christ
be with your spirit, Amen.*

all such reports must be not only false but groundless and inconsistent. And now I take my leave of you, brethren, with my hearty prayer, 18 that the fulness of the love and favour of God, according to his gracious dispensation in Christ Jesus, may rest upon your soul and spirit. Amen.

NOTE.

[a] $\Delta\iota\ \tilde{\varsigma}$, either *by whom*, i. e. Christ, or *by which*, i. e. cross; either way the sense is the same, viz. by embracing the Christian religion, I am become so indifferent to every thing in the world, that I regard it no more than if I was dead, and it has no more influence on me, than if it was not.

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